The Jewish Chronicle
AND
The Hebrew Observer.

בטח בה׳ ועשה טוב—"Trust to God and Do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.; Impressed Stamp' 4s. 6d.
[REGISTERED FOR TRANSMISSION ABROAD.

No. 582. FRIDAY, FEBRUARY 9, 1866—SHEBAT 24, 5626. PRICE.—IMPRESSED STAMP 4½; UNSTAMPED 3d.

Births.

On the 31st ult., at 49, Waterworks street, Hull, Mrs. Barney Barnett, of a daughter.

On the 3rd inst., at the Laurels, Church-street, Stoke Newington, the wife of Mr. Samuel Lyons, of a daughter.

Marriages.

On the 31st of January, at 42, Gt. Ormond-street, Queen-square, by the Rev. Dr. Adler, assisted by the Revs. S. Asher and M. Keizer, Joseph Benjamin, Esq., of 498, Oxford-street, eldest son of B. Benjamin, Esq., of 22 and 24, Glasshouse-street, to Lizzie, eldest daughter of the late Angelo Bennett, Esq.—No cards.

Deaths.

On Feb. 4th, in the 65th year of his age, at his residence, 12, Bladud buildings, Bath, Mr. Samuel Jacobs, late of Connaught-terrace, Hyde Park, London, deeply regretted by his sorrowing widow, family, and friends.

On Feb. 5th, suddenly, at Brighton, Rosalie, the dearly beloved child of Mr. and Mrs. L. D. Lang, of 26, Skinner-street, Snow-hill, London, aged 14 months.

On the 2nd inst., at 6, Tillotson-place, Waterloo Bridge, at the advanced age of 89, in full possession of all her faculties, beloved and respected by all who knew her, Hannah, widow of the late Mr. David Moses Dyte.

On the 17th November, at Burghers' Dorp, Cape of Good Hope, Rachel, beloved wife of John Marcus, aged 29 years and 10 months, leaving her husband and four children to deplore their mournful loss.

May her soul rest in peace.

חברת מרביצי תורה :
JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

TO-MORROW (Saturday), the 10th of Feb., the Rev. A. L. GREEN will Deliver a Discourse at the JEWS' FREE SCHOOL, Bell-lane, Spitalfields, at Half-past One o'clock precisely. Afternoon Service at One.

JUNIOR PHILANTHROPIC SOCIETY'S BALL.

LOST, at the Hanover-square Rooms, on the evening of the 6th inst., a BRUSSELS LACE POCKET HANDKERCHIEF, with the name "Sara" embroidered in centre.

Anyone having found or taken it by mistake, will oblige the owner by forwarding it to 13, George-street, Hanover-square.

BOROUGH SYNAGOGUE.

THE Committee of the above Synagogue have much pleasure in announcing that they have succeeded in obtaining a site of ground, situate in Albion-place, Walworth-road, whereon to erect a Synagogue and Schools, which are urgently needed in this district; the present building in which worship is held being quite inadequate for the constantly increasing demands of the congregation.

The Committee also beg to intimate that a PUBLIC MEETING (of which due notice will be given) will be held at the Synagogue, Prospect-place, St. George's-road, Southwark,

BARNETT MEYERS, Esq., in the Chair,

for the purpose of adopting measures in order efficiently to carry out the above plans.

By order, P. ORNSTIEN, Sec.

November 30th, 5626—1865.

PORTSEA HEBREW CONGREGATION.

WANTED, a gentleman competent to undertake the offices of READER and SECRETARY.

Salary £84 per annum, with house free of rent and rates, and gas. In addition to this, £20 per annum is available for attendance at the Convict Prison, subject to the approval of the Executive of the Jewish Association for the Diffusion of Religious Knowledge.

A further amount, as Head Master to the Hebrew Educational Classes may also be added, subject to the approval of the Executive of the classes.

Applications to be made to, and all particulars to be obtained from, B. Joseph, Esq., Warden, Warleigh House, Southsea.

SOUP KITCHEN FOR THE JEWISH POOR.
BLACK HORSE YARD, ALDGATE.

PATRONS.

The Rev. Dr. ADLER, Chief Rabbi.

The Right Hon the LORD MAYOR.

THE Public is respectfully informed that the Soup Kitchen is OPEN for the Season. The days of Distribution are MONDAYS and WEDNESDAYS, from six till seven in the evening, and on FRIDAYS from eleven till one. The visits of any person interested in the Charity will be gratifying to the Committee, who earnesly solicit contributions towards its support.

Number of portions distributed from commencement ..	39,714
Ditto for the week ending the 9th Feb., 1866	4,532
	44,246

Mr. M. de Costa Andrade, in memory of his respected father, the late S. H. Andrade, Esq.	£10	10	0
Baroness de Samuel ..	5	0	0
Mr. Wm. Kemptner, of Japan, per Mr. J. A. Joseph	5	0	0
Mr. Edward Hy. Moses	5	0	0
Mr. Abraham Mocatta, 2, Woburn place ..	3	3	0
Captain Salomons, Brighton	3	3	0
Mr. Joseph de Costa Andrade, in memory of his respected father, the late S. H. Andrade, Esq.	2	2	0
Mr. David J. Davis ..	2	2	0
Mr. J. G. Lewis ..	2	2	0
Mr. M. Meyer	2	2	0
Mr. and Mrs. Slowman, Guilford-place ..	2	2	0
Sir G. Hamilton Seymour	2	0	0
Mr. Solomon Benjamin	1	1	0
Mr. Henry Dyte ..	1	1	0
Mr. Henry Hart, 24, Montague-street ..	1	1	0
Mr. Aaron Goldsmid ..	1	1	0
Messrs. Hart and Sons	1	1	0
Mrs. A. Joseph ...	1	1	0
Mr. A. Joseph	1	1	0
Mr. I. Lazarus, Somers Town	1	1	0
Misses Salomon, Bath	1	1	0
Mr. Michael Samuel ..	1	1	0
Mr. John Venables ..	1	1	0
Mr. Robert Venables ..	1	1	0
Mr. George Bone, C.C.	1	0	0
Mr. S. Harris, Dublin		18	0
Mr. John Abrahams ..		10	6
L. B., Colville-road ..		10	6
Mr. M. Davis, Fore-street		10	6
Mr. H. Jacobs, Sheerness		10	6
Mr. Solomon Selig ..		10	6
Mr. I. G. Somers ..		10	6
Mr. John Solomon, Princess-street		10	6
Mr. M. Van Thal, Jun.		10	6
Mr. N. Braunstein ..		10	0
Mrs. John Simmons ..		10	0
Per Jewish Chronicle.			
Messrs. Engel Bros., per cheque	£1	0	0

Donations will be thankfully received by Mr. Moss Ansell, President, 21, Houndsditch; Mr. Isaac Hyam, Vice-President, 14 Bevis Marks; Mr. Jonas Jacobs, Treasurer, 1, St. James's-place, Aldgate; by the Members of the Committee; by the Secretary, 22, Great Prescot street; and at the London and Westminster Bank (Eastern Branch) 87, High-street, Whitechapel.

J. SALOMONS, Sec.

JEWISH WARDS.
METROPOLITAN FREE HOSPITAL.
DEVONSHIRE SQUARE, CITY, N.E

THE ANNIVERSARY FESTIVAL of this Institution is appointed to take place at the LONDON HOSPITAL, on WEDNESDAY, 14th March next,

The Right Hon. the LORD MAYOR in the chair,

Supported by the Sheriffs of London and Middlesex.

We beg to call attention to the fact that in this Hospital Two Wards are set apart for the SPECIAL ACCOMMODATION of the JEWISH SICK POOR. A Jewish Cook and Nurse reside on the premises, and every religious feeling is respected.

From frequent personal observation we are able to testify to the conscientiousness with which the Committee have fulfilled the promises made at the establishment of these Wards, and to the great advantages derived therefrom by our sick and destitute brethren.

The attendance of Jewish out-patients during the past year amounted to upwards of 25,000, and the total number of attendances of the poor of all nations, religions, and creeds to 84,607. The Hospital is wholly unendowed, and dependent entirely upon Voluntary Contributions for support; and it is our earnest desire to prove at this Anniversary, to the satisfaction of our esteemed Chairman and the world, that our coreligionists are willing to bear their share of the burden.

Donations and Subscriptions will be thankfully received and announced at the table.

Your obedient servants,

C. H. and M. DEFRIES.

A donation of £10 10s. constitutes a Life Governor.

A donation of £5 5s. constitutes a Lady a Life Governer.

Annual Subscriptions of £1 1s. and upwards will be received by
Mr. Coleman Defries, 34, Belsize-park, Hampstead, N.W.;
Mr. Henry Defries, 50, Tavistock-square, W.C.;
Mr. Moss Defries, Brunswick House, Belsize-park, Hampstead, N.W.

METROPOLITAN FREE HOSPITAL
DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.

THE only Hospital in the City where SPECIAL PROVISION is made for the Sick Poor of the JEWISH Community.

The Right Hon. the LORD MAYOR having kindly consented to preside at the ANNIVERSARY FESTIVAL, on WEDNESDAY, March 14th, the Committee hope to receive the cordial support of their Hebrew friends, and will be glad to receive the names of gentlemen willing to act as Stewards.

Contributions are earnestly solicited. Bankers. — Messrs. Barnett, Hoares, and Co., 62, Lombard-street, E.C.

JNO. GURNEY FRY, Chairman.

JEWS' INFANT SCHOOL,
COMMERCIAL-STREET, SPITALFIELDS.

THE ANNIVERSARY BALL in aid of the Funds of the School, announced to take place at WILLIS'S ROOMS, St. James's, on the 28th March next, is POSTPONED till TUESDAY, the 1st MAY.

Further particulars will be advertised,

By order, WALTER JOSEPHS, Hon. Sec.

February 1st, 1866.

חברת מחסה לעורים
INSTITUTION FOR THE RELIEF OF THE INDIGENT BLIND OF THE JEWISH PERSUASION.
ESTABLISHED A.M. 5580—1819.

A BALL in aid of the Funds of this Institution will take place on WEDNESDAY, the 21st March, at WILLIS'S ROOMS, under the immediate Patronage of the LORD MAYOR and LADY MAYORESS.

PRESIDENT.

The Right Honourable the LORD MAYOR.

VICE-PRESIDENT.

John Solomons, Esq.

TREASURER.

David Hyam, Esq.

FIRST LIST OF PATRONESSES AND STEWARDS.

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Mrs. William Barnet.
Mrs. Barnett Meyers.
Mrs. Maurice Moses.
Baroness Lionel De Rothschild.
Mrs. David Hyam.
Mrs. Louis Nathan.

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6, King's Bench Walk, Temple.
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37, Duke-street, Aldgate.

ATLANTIC and GREAT WESTERN RAILWAY.— NEW YORK SECTION.

NOTICE IS HEREBY GIVEN, That the SUM set apart for the redemption of bonds under the operation of the sinking fund has been APPLIED to the PURCHASE of the undermentioned BONDS of the New York Section of the said Railway, viz.:—

Bonds—Nos. 291, 416, 591, 761, and 766—Five Bonds of $1,000 each $5,000
Bonds—Nos. 816, 818, 819, 823, 824, 879, 881, 1,131, 1,132, and 1, 133—Ten Bonds of $500 each 5,000
$10,000

Notice is Further Given, That the said Bonds, together with the half-yearly Coupons or interest Warrants from July 1, 1866, to July 1, 1879, both inclusive, attached to each of such Bonds respectively, have been this day cancelled by the undersigned notary.

London, Feb. 2, 1866. W. GRAIN, Notary Public.

SOCIETY FOR RELIEVING JEWS FROM CHRISTIAN WORKHOUSES.
Established at Mr. J. Green's, "Blue Anchor" Tavern, Middlesex-street, Whitechapel, N.E.

JANUARY, 5626—1866.

AT a GENERAL MEETING of the Subscribers held 1st February, 1866, the Chairman (Mr. S. A. Green) expressed with indignation and sympathy that so many old people of our community should pass away the remainder of their lives in Christian workhouses.

It was Resolved unanimously,—"That measures be taken for rescuing all those professing the Jewish faith from Christian workhouses; and that a suitable place be taken for their future comfort, to be supported by voluntary contributions; and that an appeal in the 'Jewish Chronicle' for assistance be inserted forthwith."

FIRST LIST OF DONATIONS.

A Benevolent Lady..	£3	0	0
Per Mr. S. A. Green, President.			
Mr. S. A. Green ..	1	1	0
Mr. Israel Levy ..	1	1	0
Mr. S. Jacobs, Treasurer	1	1	0
Mr. Moses Harris ..	1	1	0
Mr. Ezekiel Hart ..	1	1	0
Mr. Jacob Davidson ..	1	1	0
Mr. Judah Green ..	1	1	0
Mr. Lipman Lipman ..		10	6
Mr. Joseph Lipman ..		10	6
Mr. Moses Michaels ..		10	6
Mr. Angel Hass ..		10	6
Mr. Gabriel Lazarus ..		10	6
Mr. John Baker ..		10	6
Mr. A. Harris ..		10	0
Mr. J. Levy ..		10	0
Mr. Solomon Hyams ..		7	6
Mr. Simon De Yong ..		7	6
Mr. Sander Hyams ..		7	6
Mr. Abraham Joel ..		5	0
Mr. Moses Simmons ..		5	0
Mr. Henry Davis ..		5	0
Mr. Solomon Israel ..		5	0
Mr. Henry Woolf ..		5	0
Mr. Philip Berlyn ..		5	0
Mr. Simon Benjamin..		5	0
Mr. Simon Cohen ..		5	0
Mr. Robert Dewey ..		5	0
Mr. Lemon Lemon ..		5	0
Mr. Joseph Hyams ..		5	0
Mr. Saml. Costa ..		5	0
Mr. Jacob Abendanah		5	0
Mr. Saml. Barnett ..		5	0
Mr. J. Church ..		5	0
Mr. Josh. Isaacs ..		2	6
Mr. Asher Hart ..		2	6
Mr. Michael Cohen ..		2	6
Mr. Michael Jones ..		2	6
Mr. Michael Levy ..		2	6
Mr. Josh. Cohen ..		2	6
Mr. Samuel Cohen ..		2	6
Mr. Moses Levy ..		2	6
Mr. Isaac Barnet ..		5	0
Mr. Emanuel ..		5	0
Mr. E. Cohen ..		5	0

Donations and names of subscribers will be thankfully received and duly acknowledged by—

Mr. S. A. Green, President, 3, Old Montague-street, Whitechapel.
Mr. Jonas Lipman, Vice-president, 18, Great Alie-street.
Mr. Solomon Jacobs, Treasurer, 2, Cobbs-yard, Spitalfields.
Rev. Solomon Levy, Borough Synagogue.
Mr. Abm. Isaacs, 48, Middlesex-street, Aldgate.
Mr. Z. Hart, 101, Middlesex-street, Whitechapel.
Mr. B. Phillips, Newman-street, Goodman's-fields.
Mr. M. Harris, 3, Little Alie street, Goodman's-fields.
Mr. J. Davidson, Princes-street, Spitalfields.
Mr. S. Jonas, Meeting House Yard, Gravel-lane, Houndsditch.
At the Committee Room, and at the office of the Jewish Chronicle.

HOSPITAL for SICK CHILDREN, 49, Great Ormond-street, Queen-square.

Patron—Her Majesty the QUEEN.

The Committee have much pleasure in announcing that A. J. B. BERESFORD HOPE, Esq., M.P., has consented to preside at the FOURTEENTH ANNIVERSARY FESTIVAL of this charity on February 12, at WILLIS'S ROOMS.

FIRST LIST OF STEWARDS.

The Most Noble the Marquis of Abercon.
The Right Honourable the Earl of Shaftesbury, K.G.
The Right Honourable Earl Amherst.
The Right Honourable Viscount Gort
The Right Reverend the Bishop of Chichester.
The Right Reverend the Bishop of St. David's.
The Right Honourable Lord Leigh.
Right Honourable Viscount Milton, M.P.
Colonel the Honourable Percy E. Herbert, M.P.
The Honourable and Reverend Charles James Willoughby.
The Honourable Arthur Kinnaird, M.P.
Sir Robt. N. C. Hamilton, Bart.
Vice-Admiral Sir Augustus Clifford, Bart.
The Reverend Sir C. Macgregor, Bart.
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Michael T. Bass, Esq., M.P.
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Albert Grant, Esq., M.P.
K. D. Hodgson, Esq., M.P.
J. Dyce Nichol, Esq., M.P.
Arthur J. Otway, Esq., M.P.
Charles Waring, Esq., M.P.

The complete list of Stewards will shortly be published. Additional names will be thankfully received. The expense to each steward is limited to one guinea.

Subscriptions in aid of the funds are earnestly solicited, and will be thankfully received by the Treasurer, Henry Sykes Thornton, Esq.; or by any of the Stewards.

SAMUEL WHITFORD, Secretary.

Jan. 23, 1866.

Just published, price 1s., post free, Part 10.

FUERST'S HEBREW LEXICON. By DAVIDSON. A HEBREW and CHALDEE LEXICON to the OLD TESTAMENT: With an Introduction giving a short History of Hebrew Lexicography. By Dr. JULIUS FUERST. THIRD EDITION, improved and enlarged, containing a GRAMMATICAL and ANALYTICAL APPENDIX. Translated by Rev. Dr. SAMUEL DAVIDSON.

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Issued under the direction of the Jewish Association for the Diffusion of Religious Knowledge.

Preparing for publication—Vol. III., "GIDEON."

P. VALLENTINE, Printer and Publisher, 34, Alfred-street, Bedford-square, W.C.

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[ADVERTISEMENT.]

THE REFORM MOVEMENT AT ST. THOMAS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Although you have stated that you take leave of the Reform question agitating our congregation at present, I take the liberty to address you on the subject, convinced that as you have allowed one party to express themselves at large, whilst from us only a brief and uncalled-for notice appeared before the public, you will, in accordance with the strict impartiality which distinguishes your editorial career, allow us to say some words in our behalf, as well as in that of our cause.

It is but right to premise that the notice alluded to, and which was written by "One who signed the Petition," was highly censured and condemned by one and all of those who asked for the changes and modifications; it is not in consonance with the liberality which we profess to give *any* cause of offence; therefore, whilst we lament that one of us has so far erred, we must extend our censure to your correspondents, who were neither reserved in their remarks; but we do not "brand" nor insinuate, — such a course is too "foul" for us.

In offering my present remarks, I will studiously avoid every seeming personality; the more so as, in replying to the letter of "Orthodox," I am at a loss whom to address personally—the writer of the article or the one who forwarded it to you; but in any allusion, however, which I may have to make to the above article, I hold the party who forwarded it to you as the responsible one.

The petition for certain changes and modifications was only presented to those whom we were certain, by experience and their oft repeated wishes, would have added their signature—except to two elderly gentlemen, whom, though we knew them to be conservatives, we endeavored to convince of the purity of our purpose, and thereby obtain their co-operation, but did not succeed, as they expressed their *unwillingness* to give a hand to any changes in our ritual, and only *one* member actually objected. This will prove that many have not refused to sign, as stated by "Orthodox."

The question at issue is not one of "respectability social position," &c. &c., and consequently all the bombast in reference to these is as unnecessary as it is meaningless.

I emphatically deny that Orthodoxy is at all professed in this Island—I mean thereby the old practices of Judaism. I remember in my native country to have seen the numerous customs which Orthodoxy prescribes most rigidly adhered to, viz., the second days of festivals, the feast of Purim, the Fast of Ab, two different sets of table wares and cutlery, for meat and butter, &c., &c. None of these are observed in St. Thomas; can it therefore consistently be said that "Orthodoxy is our doctrine?" It is meet to observe here, that these are some of our reasons for proposing the establishment of a regular Reform. We admire Boileau's maxim that everything must carry its right name, "J'appelle un chat, chat." We do not want that the non-Orthodox congregation of St. Thomas should carry the name of Orthodox.

We are informed that Orthodoxy teaches "Peace, harmony, and union between all," and your correspondent seems most solicitous to put them into practice. How he deludes himself with the mere sounding of "Peace!" We also want "Peace," but the genuine one; we also wish to see "unity," but not a cold, insensible unity, which can rightly be called indifference; therefore, whilst we do not lament with many of the so-called Orthodox party the absence of that unity, we grieve at the *cause* why we have no unity amongst us.

Now sir, we are accused that our reform is only "the restless love of change, &c." This is the *Usus Loquendi*, it is nothing new; we have heard it before, and your correspondent, no doubt, thought it would figure well in his letter. It does not alarm us to be so accused—in fact, it would have been presumption in us to anticipate a better fate than the very many who before us have, in various parts of the world, attempted the same task; but it is our business to prove that it is *not* a "love of change." About 25 years ago the cry for Reform was raised in this island, and at the time that the London British Jews succeeded in arranging the improved Reform Worship, our respectable townsman, Lieut.-Colonel Wolff, K.D., who has ever been zealous in the cause of Judaism, addressed a letter to a gentleman connected with the above congregation of London (vide Occident, vol. II, page 53), in which, after congratulating him on the establishment of the new congregation, he solicited of him the kindness to endeavour to secure the services of a liberal man, &c, &c. (*i.e.*, of Reform principles) who could efficiently fill the place of minister to this congregation. This letter was accompanied with an order for fifty sets of Prayer Books as used by the British Jews.* This congregation, you will thus observe, was willing and ready 22 years ago to introduce Reform into its Synagogue, and was at the time only deterred from doing so by the arrival of the Rev. Mr. Carrillon, who, rabbi-like, totally disapproved of the works of Mr. Marks, and undertook to establish his *own* Reform, in which he succeeded: but it was not such as was wanted here, and consequently, when he resigned his post, his Reform followed him. The congregation, with minor differences, again adopted its former system of worship, which is still followed up, and is so ably described by one of your correspondents, but to which I have to add that the service too often exceeds two hours and a half. Still, however, it was evident that there was something wanting to establish the right "devotion" in our congregation, and every now and then Reform was appealed to, as the only means of consolidating us; and various articles published in the different Jewish periodicals can testify that we always had in view to improve the Jewish ritual, and adapt it to the wants of our congregation. We never aimed at *extreme* Reforms; nor did we ever intend to establish half Jewish doctrines in our synagogue; these are, and ever will be, foreign to our mind. What *we* wanted—nay, what we still want—is to establish a Reform which will be the means of making us feel more that devotion, which ennobles the mind and makes us better, such as the creature must feel in approaching his Creator; we want to take away from our ritual all those recitations which cannot consistently be called prayers, and to effect this it was necessary to introduce various alterations, which we respectfully submitted to the honourable Board of Representatives and the minister of the congregation.

Our first intention was to adopt *in toto* the ritual of the British Jews, it being incontestably the best; but, with the view of conciliating parties who did not wish to part with their old cherished books, we agreed to make only small alterations and modifications—so that neither the liberals would have cause to complain nor the conservatives to grumble; and it affords us pleasure that one voice from our opponents has publicly declared that they are "harmless;" he speaks however of the "violation of the by-laws" and in this I must remind him that *his* interpretation of these laws is not binding on all the members; besides they can be easily repealed, without the least fear of excommunication.

But, sir, even these concessions have been in vain; our most sacred wishes were styled "rationalism," and among these Orthodoxies we are even called infidels, nothingarians, &c.—all of which, let me add, we are satisfied to bear, if such can be the means of rescuing Judaism in St. Thomas from the painful indifference which hangs over it.

"Orthodox," whilst he unblushingly declares that "Orthodoxy is our doctrine," admits in the same breath, "we do not object to gradual changes." I believe he has assumed too much in saying "We do not," because I can confidently assert that many of the Orthodoxies (I use the word, although I abhor it, as applied to the Jews of St. Thomas) are positively opposed to any change whatsoever. I have here proved that the plural pronoun used by your correspondent is entirely spurious, and that he has only expressed his private views.

But let us return to "gradual changes." Do you not find it, Sir, to be more appropriate and becoming to have a fixed form of worship, and not to be subject to "gradual changes," as fancy or pleasure may dictate? It is such Reform that will eventually "split the community into fragments &c."

I have herein, sir, in the sacred name of "Truth and Justice," laid before you the motives of our Reform, and permit me to add that, in proposing the changes and modifications, we have been solely actuated by the noblest intentions towards our faith; we maintain that more order and more decorum can be introduced in our house of worship—not that we hereby intend to attack the respectability of any of our coreligionists, but that certain ceremonies to which we adhere are the means of disturbing, perhaps unintentionally, that solemnity which should always characterize a place of worship.

I cannot forbear in my own behalf, as well as that of the gentlemen who, together with me, advocate the cause of Reform in the Island, to state how deeply we lament that our purest intentions should be so grossly misrepresented. I ask of you, sir, in the name of our most holy religion, to believe as false the accusations brought against us. "The Lord knoweth, and Israel shall know," that in sincerity and piety we have undertaken the work.

I have, perhaps, been too lengthy; but the nature of the cause demanded it, and I cannot refrain from again requesting you to give publicity to this letter, that we may at least stand defended before the Jewish public for charges brought against us.

My prayers are, that the day may soon dawn when the odious distinction between Orthodox and Reform shall cease, and that in the true spirit of the Law we shall offer up our prayers together to the Throne of Mercy.

In the meanwhile, I remain, yours very truly,

REFORMER.

St. Thomas, 12th January, 1866.

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* The reader would do well to read the letter in the "Occident" alluded to, as it contains a faithful description of how far we were advanced on the road to Reform.

JEWISH EMPLOYERS AND THEIR WORKMEN.—On the 1st inst. Messrs. A. and H. Isaacs, cigar manufacturers, of 65, Holborn-hill, entertained the whole of the workmen on their establishment, numbering 120, with a supper, at Mr. J. Levy's, the Fishmongers' Arms, St. James'-place, Aldgate, Mr. M. Davids, of Holborn-hill, officiating as chairman. The usual loyal and patriotic toasts having been proposed and enthusiastically received, the chairman then gave "Prosperity to the Cigar trade." Mr. Moss Hart, chosen on this occasion by his fellow workmen as their spokesman, gave in a very able manner "the Healths of Messrs. A. and H. Isaacs," adverting in eulogistic terms to the munificence and hospitality of those gentlemen.—Mr. A. Isaacs, in responding, said that while the men continued to display the same conduct as they had hitherto done, he should be happy to meet them on similar occasions, and would never require to change men.—Mr. H. Isaacs proposed the "Health of Mr. C. Davis," their representative, which was appropriately responded to.—Mr. M. Hart proposed the "Health of the Foreman," Mr. E. Levy responding.—Mr L. Levy gave "the Visitors," Mr. H. Marks returning thanks. Numerous other toasts having been proposed, the company departed at a seasonable hour, highly delighted with the reception accorded to them. The splendid band of the Corps of Commissionaires played some excellent selections from several favourite operas. The supper, supplied by Mr. J. Levy, was of a most recherche character.

HOLLOWAY'S PILLS.—Self Treatment.—The remarkable powers of this well known medicine are manifested with such striking success that they should not fail to attract the attention of all invalids. No deep knowledge is required to secure the good effects of the purifying and corrective Pills; a slight study of their accompanying directions will enable anyone to use this remedy to the best advantage. In low, moist, malarious districts, where ague, gout, and rheumatism are almost regarded as birthrights, Holloway's medicine is invaluable for effecting a safe and permanent cure. Thousands of deaths which annually resulted from preventible or curable diseases have, in the most absolute sense, been averted by the early and diligent use of these cheap and peerless Pills.

HISTORY OF JEWISH COINAGE AND OF MONEY IN THE OLD AND NEW TESTAMENT.*

Among the sciences auxiliary to history that of numismatics ranks foremost. The coins and medals bequeathed to us by antiquity partake both of the nature of monuments and written records. In their monumental capacity they not only witness to the existence of the personages by whom, or for whom, they were struck, but by their very substance, composition, appearance, and manner of execution afford us an additional insight into the state of civilisation, and even artistic taste of the age and the country owning them. The very emblems chosen tell a tale of their own. And as written, or rather impressed records, they have absolutely the value of autographs. They are, as such, either autographs or forgeries. They, in this respect, rank above all manuscripts. Who, for instance, has ever seen a manuscript as ancient as the days of Simon Maccabee, coins of whom, undoubtedly genuine, have come down to our own days? The most ancient manuscript still extant is, we believe, the Codex Sinaaiticus, containing a portion of the Bible in Greek, obtained by Tischendorf at the monastery on Mount Sinai, and deposited, if we are not mistaken, in the imperial library at St. Petersburg. Yet this most ancient and venerable manuscript confessedly was written several centuries after the Christian era. Among the Hebrew fragments of ancient manuscripts, epigraphs and epitaphs collected by the brothers Firkowitz, and purchased by the Russian government, there is, we believe, none that pretends to be as ancient as the Christian era. Yet Simon the Maccabee undoubtedly reigned 129 years before the birth of Jesus. Need we dwell upon the inestimable value of autographs for historians? No wonder, therefore, that ever since the human mind has fully comprehended the vast importance of history, intellects of a very high order should have devoted themselves to the study of numismatics, and brought to bear upon the decipherment, authentication, and classification of ancient coins and medals, all that vast store of varied learning and all that acumen which alone can throw light on a department of science, presenting to the vulgar the appearance of a hopeless chaos. Among the most successful cultivators of this interesting department of knowledge in our own country we must now reckon the author of the splendid volume before us, Mr. Frederic W. Madden. It not only offers us in pleasing and popular language the result of the researches, in his branch, of scholars, both foreign and native, but is occasionally enriched by useful observations of his own, and the correction of mistakes of others. Henceforth the English student of this science will no longer have occasion to resort exclusively to those learned works and memoirs mostly written by Germans, Frenchmen, and Italians, but will be able to match them by the ripe production of an English scholar, whose volume, while it at least equals in intrinsic value the rival continental volumes, surpasses them in the completeness and thoroughness with which the subject is treated in our language, and by the beauty of the mechanical execution. The latter is an advantage which should not be overlooked in a book reproducing facsimiles, in which everything depends upon the exactness and clearness with which they are presented to the scrutinising eye and the minuteness and lucidness of the description given. We have spoken of the general merits of the work. May we be permitted, as Jews, to add that we were particularly gratified in seeing the history of our ancestors so ably and in so kindly a spirit elucidated, and its ancient monuments interpreted?

We may later in the season, when we are less pressed for space, give some interesting extracts from the work. For the present we will content ourselves with a reference to a coin of Herod Agrippa I. (described in p. 110), on which our author observes: "This coin may represent a ceremony taking place in the temple of the god Marna, at Gaza." The temple itself was called Marnion. Who was this Marna, and what is the meaning of the word? In reply to the first query Mr. Madden says, "This Marna was the Cretan Jupiter." But how did Jupiter come by this un-Hellenic and un-Latin name, and again we ask what does it mean? We believe it is the Syrian *mar* (מר), scores of times found in the Talmud in the signification of Lord, with the Arabic suffix *na* (נא), instead of the Chaldee *on*, our. Marna, therefore, means our Lord. Marna would thus only be another name for Baal (בעל), and consequently a fit Syriac rendering of Jupiter.

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* History of Jewish Coinage and of Money in the Old and New Testament; by Frederic W. Madden, M.R.S.L., Assistant in the department of coins and medals, British Museum, and Hon. Sec. of the Numismatic Society of London. With 254 woodcuts and a plate of Alphabets by F. W. Fairholt, F.S.A. London: Bernard Guaritch, 15, Piccadilly. 1864.

RELIGIOUS INSTRUCTION IN PRISONS.—The new Prison Act, which came into force on the 1st inst., prescribes certain regulations concerning religious instruction, the following of which have interest for Jews. The Act, having prescribed the circumstances under which prisoners are bound to attend divine service, continues:—This regulation is not to apply to any prisoner who is attended or visited by a minister of the church or persuasion differing from the Established Church. And no prisoner shall be compelled to attend any religious service held or performed, or any religious instruction given by the chaplain, minister, or religious instructor of a church or persuasion to which the prisoner does not belong. The visits of ministers of a different persuasion are to be under certain restrictions to be imposed by the visiting justices to guard against the introduction of improper persons, and prevent improper communications, unless such prisoner expressly objects to see such minister.

PSALM XXII. 17.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The article on Psalm xxii. 17, by the late Rev. J. Oxlee, has only just fallen into my hands. His examination of the various authorities I must leave to those who have the opportunity of consulting them; but on some of his deductions I would like to have the privilege of making a few remarks. He says, to dig, in the sense of to transfix, is not found. Does the enigmatical way in which prophecy was uttered require that the terms of expression should be so exactly precise that the fulfilment should be prejudged? This would have left no room for faith or doubt. Compare, for example the enigmatical prediction that Zedekiah should die at Babylon, but did never see it (Ez xii. 13). But the idea of digging, in the sense of stabbing or piercing, is common in poetical usage. Thus Virgil, "fodit calcaribus armos."

Again, the writer says that Aquila's rendering Ησχυναν, they put to shame, furnishes a sense still more absurd, &c.: but the poet above referred to has the phrase "fœdavit vulnere vultus." The idea of disfigurement being forcibly similar—and verbs which signify digging often imply shame, as חפר—the introduction of "spades" by Mr. Oxlee is quite gratuitous; no implement is named in the text. But what strikes me most is the writer's mode of punctuating the verse: "For dogs have encompassed me, the assembly of the wicked have environed me like lions, even my hands and my feet." By uniting "environed me like lions" he has ignored the accentuation and passed an *athnahh*, as though it were a conjunctive instead of being a strong disjunctive accent.

Merca combined with Mahpak, which is the strongest disjunctive accent in the middle of a verse in the Psalms, closes the clause—"For dogs have encompassed me;" *athnahh*, the next in disjunctive power, comes after "the assembly of the wicked have environed me;" the rest of the verse is thus cut off from the former, and, I believe, in opposition to the enemies mentioned before. I would translate and punctuate thus: "For dogs have surrounded me; the assembly of the wicked have beset me,—piercers of my hands and my feet."

Thanking you for your courtesy, I am, sir, yours, &c.,

Bath, Jan. 31, 1866. F. T. B.

[This letter came too late last week for insertion.—Ed. J. C.]

ASCERTAINED FACTS RELATING TO THE DEAD SEA.

The explorations of the Dead Sea undertaken by modern travellers demonstrate the profound interest which its mysterious shores have excited in the minds of intelligent travellers of all countries and in all past time.

The ultimate object of their researches has been to ascertain the physical peculiarities of its waters and its shores, as they really exist, free from the idle legends of by-gone ages, and the exaggerations of superstitious monks and credulous pilgrims; so that the student of the Bible may know to what extent the remarkable phenomena of these regions accord with the history relating to them in the book of Genesis.

It now becomes our duty to attempt to gather up those unquestionable facts which are established upon the united testimony of many intelligent and trustworthy observers, and which either correct or confirm the opinions of the ancients respecting these once inaccessible and still doomed and dreary regions.

While the Dead Sea was only contemplated from a distance, and enveloped in the mists of obscurity, everything pertaining to it was exaggerated.

Although Josephus estimated the lake at seventy-two miles long, by eighteen broad, yet some travellers have stated its length to be 120 miles, and its breadth seventy miles. Dr. John says it is sixty-seven miles from north to south, and seventeen in its greatest breadth from west to east. Dr. Robinson, who took great pains to secure accuracy, states that it is about fifty miles in length, and its breadth from ten to twelve; whilst the Royal Geographical Society gives its average dimensions, forty-five miles long and ten broad.

The accounts given by the ancients of the qualities of the waters can scarcely be charged with exaggeration. Although they are, as Jolliffe states, of "brilliant transparency," yet they are charged with a mysterious compound, which makes their taste execrable and their exhalations baneful. Here is M. de Saulcy's account of their flavour:

"We have a favourable opportunity of testing the quality of the water of the Dead Sea at this particular spot, and we are too conscientious not to take advantage of it. One of our Bedouins goes to fill two bottles as a sample. I scarcely believe the world produces any water more abominably offensive, although clear and limpid in appearance. At first, it seems to have the taste of ordinary salt water; but, in less than a second, it acts with such nauseous effect upon the lips, the tongue, the palate, that your stomach instantly rejects it with insufferable disgust. It seems to be a compound of salt, coloquintina, and oil, with the additional property of inflicting an acute sensation of burning. In vain you clear your mouth of this horrible liquid; it acts so violently on the mucous system, that the taste remains for many minutes, causing at the same time a painful contraction of the throat."—Vol. i. p. 249, 250.

Travellers who have only explored the coasts of the Dead Sea have spoken lightly of the notion that its exhalations are deleterious and offensive. "We passed," say Irby and Mangles, "six drains into that part of these barren flats more contiguous to the sea, where the water still remains; these have a strong marshy smell, similar to that usually arising from the muddy flats in salt-water harbours, but by no means more unpleasant. I imagine this to have given rise to the reports of the ancients, as to the disagreeable smell of the waters of the Dead Sea. The water on the main body of the lake is perfectly free from any smell whatever." We are surprised that these very accurate observers should have ventured to make this assertion without personal experience. If this be true, why do the Arabs call it "Bahr Mutuch"—"the stinking sea?" Besides, it is plain, from the fate of Costigan and Molyneux, that noxious vapours do arise, for both died from their influence. The experience of the American expedition places the matter beyond dispute. Lynch complains of "a fœtid, sulphureous odour in the night," which made him feel "quite sick;" again, "a faint, sulphureous smell, and every one struggling against a sensation of drowsiness." Further on, he observes: "Notwithstanding the high wind, the tendency to drowsiness was almost irresistible. The men pulled, mechanically, with half-closed lids; and except them (the rowers) and myself, every one in the copper boat was fast asleep. The necessity of steering, and observing all that transpired, alone kept me awake. The drowsy sensation, amounting almost to stupor, was greatest in the heat of the day, but did not disappear at night."

As they approached to the close of their survey, he writes: "Thus far, all, with one exception, had enjoyed good health, but there were symptoms which caused me uneasiness. The figure of each one had assumed a dropsical appearance. The lean had become stout almost corpulent; the pale faces had become florid, and those which were florid, ruddy; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores whenever the acrid water of the sea touched them."

When Lynch induced some Arabs to go on board his boats, "on returning from the beach they stuck plugs of onions into their nostrils to counteract the malaria they had imbibed from the sea. They called it 'the sea accursed of God,' and, entertaining the most awful fears respecting it, looked upon us as madmen for remaining so long upon it."

The buoyancy of these waters was spoken of by Josephus and other ancient writers, and no fact is better attested than this by modern travellers.

Maundrell says:—"The water of the lake was very limpid, and salt to the highest degree; and not only salt, but also extremely bitter and nauseous. Being willing to make an experiment of its strength, I went into it, and found it bore up my body in swimming, with an uncommon force." The testimony of Dr. Robinson is equally decisive:—"The water has a slight greenish hue, and is not entirely transparent, but objects seen through it appear as if seen through oil. It is most intensely and intolerably salt, and leaves behind a nauseous bitter taste, like Glauber's salts. The water is exceedingly buoyant. Two of us bathed in the sea; and although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water, without difficulty." The eloquent author of "Eothen" (said to be Mr. Kingslake) describes, in a vivacious manner, the effects of a bath in these waters:—"I bathed in the Dead Sea. The ground, covered by the water, sloped so gradually, that I was not only forced 'to sneak in,' but to walk through the water nearly a quarter of a mile, before I could get out of my depth. When at last I was able to attempt to dive, the salts held in solution made my eyes smart so sharply that the pain I thus suffered, joined with the weakness occasioned by want of food, made me giddy and faint for some moments; but I soon grew better. I knew beforehand the impossibility of sinking in this buoyant water, but I was surprised to find that I could not swim at my accustomed pace: my legs and feet were lifted so high and dry out of the lake, that my stroke was baffled, and I found myself kicking against the thin air, instead of the dense fluid upon which I was swimming. The water is perfectly bright and clear—its taste detestable. After finishing my attempts at swimming and diving, I took some time in regaining the shore; and before I began to dress, I found that the sun had already evaporated the water which clung to me, and that my skin was thickly incrusted with salts."

The experience of Lynch and his party is to the same sense: "We bathed," he says, "and the acrid water of the sea made our innumerable sores smart severely. The water was very buoyant; with great difficulty I kept my feet down; and when I laid upon my back, and, drawing up my knees, placed my hands upon them. I rolled immediately over." The reason of this unusual phenomenon is obvious: the specific gravity of the water is heavier than the bodies that float upon it. Modern science has subjected this ponderous water to chemical analysis, and it is found to hold in solution far more saline matter than the waters of the ocean.

After these statements of the taste, smell, and ponderosity of these waters, we may see reason to suspect that they are inimical to animal and vegetable life, and may fairly conjecture that they were called the Dead Sea, because every form of organised life had departed from them. This has been the prevailing opinion; but M. Chateaubriand made a statement, which for a time led to the opposite conclusion:—"About midnight I heard a noise upon the lake. The Bethlehemites told me that it proceeded from legions of small fish which come and leap about on the shore. This contradicts the opinion generally adopted, that the Dead Sea produces no living creature. Pococke, when at Jerusalem, heard of a missionary who had seen fish in lake Asphaltitis. Hasselquist and Maundrell discovered shell-fish on the shore. M. Seetzen, who is yet travelling in Arabia, observed in the Dead Sea neither the helix nor the mussel, but found a few shell-snails."

The question whether or not there are fish and other forms of animal life in those waters, is one of considerable interest to the Biblical student; because the prophet Ezekiel, who wrote B.C. 594, has asserted, by implication at least, the negative. (See Ezekiel, xlvii. 8–12.) The latest writers upon the subject sustain the representation of the prophet. "Our Bedouins," says M. de Saulcy, "rejoiced in showing me a small dead fish which they discovered on the sand. At first we are inclined to attribute one more error to the writers who have said so much concerning the Dead Sea. This fish, picked up at a distance of several leagues from any river, has also quite the outward appearance of a sea fish. Are we to conclude from this, that creatures of this kind really live in the lake? Our Bedouins alone can decide the point. We question them one after the other, and from their answers, perfectly coincident, we feel convinced that no fish indigenously belongs to these waters saturated with salt. The floods of the Jordan and of the Arnon frequently carry away the fish that have ventured too near the mouth of those rivers in pursuit of some smaller fry, and waft them and their prey into the sea; but no sooner do they enter the waters of the lake than they feel as if poisoned, and, unable to escape, die in a short time; their bodies then float, and the slightest breeze throws them on the shore. A few days afterwards, towards the shore of Sdoum, our Bedouins picked up two other fish, of the same description, but nearly decomposed. In these three specimens I thought I recognised a species which abounds in the lake of Gennesareth, and which has been often served on our table during our stay at Thabarieh."—Vol. I. p. 168-69.

Lieutenant Lynch took with him to the United States some of the water of the Dead Sea, which was subjected to the scrutiny of a powerful microscope, but no animalculæ or vestige of animal matter could be detected therein.

From these facts we must conclude, that the traces of animal and vegetable life which may be found on the shores of the lake, are to be ascribed to the fresh water which flows from the fountains, or down the ravines of the surrounding mountains; but that the Dead Sea itself stands alone, amidst all the works of God, destitute of inhabitants and devoid of life even in its lowest forms.

Another statement of the ancients, which has been laughed at as exaggerated and absurd, is, that this lake often presents such an awful aspect, as to be preternatural, if not miraculous. The phenomena witnessed by recent travellers on its coasts have been described in such terms, however, as in a great measure to justify the writers of antiquity, if not to awe the scoffers of our own age.

"I went on," says the author of "Eothen," "and came near to those waters of death; they stretched deeply into the southern desert, and before me, and all around, as far away as the eye could follow, blank hills piled high over hills, pale, yellow, and naked, walled up in her tomb for ever the dead and damned Gomorrah. There was no fly that hummed in the forbidden air, but instead, a deep stillness; no grass grew from the earth, no weed peered through the void sand, but, in mockery of all life, there were trees borne down by Jordan in some ancient flood, and these, grotesquely planted upon the forlorn shore, spread out their grim skeleton arms, all scorched and charred to blackness by the heat of the long silent years."

Lynch says: "Unstirred by the wind, the lake lay smooth and unruffled. The great evaporation enveloped it in a thin, transparent vapour, its purple tinge contrasting strangely with the extraordinary colour of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless.

(To be continued.)

THE LAST NEW DISEASE.—We regret to learn from the "Pall Mall Gazette" that the new disease, traced to the consumption of pork, has also shown itself in our country. The trichines were discovered in the muscles of a patient who died a few days at Guy's Hospital. We must add, by way of warning, that at Berlin this most painful and fatal disease also broke out in an orthodox family, strict observers of the Mosaic dietary laws; but the family dealt with a Christian butcher who killed for Jews; and it is conjectured that he cut the meat for the Jewish family on a block on which diseased pork must have previously lain.

PASSAGE OF THE RED SEA.—One of my first objects at Suez was to ascertain if the stream was formidable opposite the town at ebb tide—all whom I asked assured me of the contrary. I inquired for an Indian sailor who wished to earn a dollar by crossing the gulf. At eight in the evening, a man came to me and offered to make the attempt. I directed him to walk straight across as far as it was possible for him to do so, and to hold his hands over his head as he walked along. He was in the water forthwith; he proceeded slowly and steadily, his hand above his head, and in nine minutes was on the other side of the Red Sea. On his return he told me, what I knew to be a fact, that he had walked every step across—the deepest part being about the middle of the gulf, where the water was up to his chin. I proceeded now to follow his course, and gave him another dollar to cross over before me, and as I was nearly eight inches taller than my guide, where his chin was in the water my long beard was quite dry. The tide was now coming in fast, and by the time we reached the middle of the sea, my Indian thought it imprudent to proceed further, as I was not an expert swimmer. Had we remained ten minutes longer we should have inevitably shared Pharaoh's fate; for the opposite bank was perceptibly diminishing, and at ten o'clock the sea, which two hours before was hardly more than the breadth of the Thames at London Bridge, was from two to three miles broad; the difference between the ebb and flow I ascertained to be six feet two inches.—*A recent Traveller.*

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The Editorial Department being quite distinct from the Commercial, communications referring to business should be addressed to the PUBLISHER, MR. MOSS VALENTINE, 11, CASTLE-STREET, HOUNDSDITCH, E.C.

TO OUR SUBSCRIBERS.

Those who receive their papers in a green wrapper are requested to take notice that their Subscriptions have expired and have to be renewed in order to secure the further transmission of this Paper.

JEWISH CHRONICLE.—ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

Births Marriages, and Deaths—Not exceeding seven lines, Three shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o'clock p.m.

Resolutions of any kind, as well as addresses, can be inserted only when paid for as advertisements.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale

Table and double-column matter charged extra.

NOTICES TO CORRESPONDENTS.

P.—Received book and pamphlet. H. B.—We are truly sorry we cannot insert her letter. The sentiments are kind; but the incidental teaching would be out of place in a Jewish organ. Mr. Eccles—We greatly regret we cannot insert his letter. A discussion of doctrinal points is only admissible in as far as it involves questions of Hebrew philology.

Subscriptions to the "Jewish Chronicle and Hebrew Observer:"—Mr. J. Marks, Chatham, up to Dec. 31, 1865, 16s. Mr. Moss Jacobs. Falmouth, up to Dec. 31, 1865, per cheque, 18s. Mr. P. Sussman, Manchester, up to June 30, 1866, 16s. Mr. J. Solomon, Bristol, up to Dec. 31, 1865, 16s. Mr. M. Rosenthal. Birmingham, up to Dec. 31, 1865. 16s. Mr. H. M. Miller, Edinburgh, up to Dec. 31, 1865, 8s. Mr. G. Michaelis, Port Elizabeth, up to Feb. 8, 1867, 16s.

Received for Jews' Orphan Asylum—Mr. M. Jacobs, Falmouth, per cheque, £1 1s; from ditto for Jewish Association for Diffusion of Religious Knowledge, per cheque, 10s. For Holy Land Fund—A Lady's Mite £1; C. F., Ramsgate, 2s. 6d. For Board of Guardians—Messrs. Engel Bros., per cheque. £1.

Letters not prepaid cannot be taken in.

CALENDAR FOR THE ENSUING WEEK.

Friday	Feb. 9	Shebat 24	Sabbath commences at 4 30.
Sat.	„ 10	„ 25	Sabbath closes at 5·53. Port., Ex. xxi. 1 till xxv. 1. Haphtarah, 2 Kings xi.

Thursday and Friday next will be Rosh Hodesh Adar.
Friday next, February 16—Sabbath at 5·0.

The Jewish Chronicle,
AND
Hebrew Observer.
LONDON: FRIDAY, FEBRUARY 9, 1866.

THE SABBATH OF THE JEWS.

[SECOND ARTICLE.]

However exalted the view taken by the Jews of the Sabbath, whatever the importance ascribed to it, it yet was ranked among the number of those prescriptions intended exclusively for the Jewish people. It was neither a constituent of those moral laws like the commandments which follow the fourth in the Decalogue, and which formed part and parcel of natural religion, nor of the seven Noachide precepts, the observance of which, in the opinion of the rabbis, was binding upon all mankind, having been enjoined by God on Noah and his descendants. The Sabbath, in the Jewish view, is no more and no less than any of the other ordinances appointed by God as a sign of the covenant between God and Israel—such as is circumcision; was, therefore, quite special, and consequently had no reference to the Gentile world. The consequence was, that although Jews were not permitted to allow a Gentile living with and among them to perform any labour for their benefit, yet if he worked for himself, or, unbidden by the Israelite, worked for him, he could not be interfered with, the Sabbath not being binding upon him.

This view of the Sabbath was by no means arbitrary. No doubt Exodus xx. 11, where the Sabbath is brought in connection with the Creation, apparently imparts to this weekly festival an universal character. But only apparently; for when read in connection with Deuteronomy v. 15 it admits of the construction that God appointed for Israel the seventh day as the weekly festival, in preference to any other of the seven days, because on it He Himself had rested after the creation of the universe. The rabbis, therefore, considered the passage in Deuteronomy as an explanation and limitation of the Fourth Comment, as enunciated in Exodus xx. This view, in connection with the first principle, serving as guidance in the observance of the Sabbath, which we shall explain further on, is of considerable importance, since they serve to clear up some points in the conduct of the Jew on Sabbath which, in the opinion of Gentiles, laid him open to the charge of inconsistency; while, on the other hand, also throwing light upon a memorable Apostolic decision. If the Sabbath is not binding upon Gentiles, it is evident that a Jew does not transgress the Fourth Commandment by accepting any voluntary service that they may choose to perform for him on that day—the observance of the festival being expressly limited to the Hebrew, his family, slaves, cattle, and the stranger that may happen to be *within thy (his) gates*, and consequently are under his control, and whose responsibility rests upon him. For the same reason, a Jew who has a Gentile partner is not bound by the Fourth Commandment to suspend his business on the seventh day, as he has no right to impose upon a non-Israelite that cessation of labour and the ensuing pecuniary loss which the Sabbath rest would necessarily entail. All the Law, under these circumstances, demands from the Jew is that he should renounce the portion of the gain accruing to him from Sabbath work, as we shall show further on, when the consistency of this rabbinical precept with the principles laid down for the observance of the Sabbath will be pointed out. This view seems also to have been held by the Apostles; for when a discussion arose among them whether converts from among Gentiles were bound to keep the Law of Moses they decided that there was no occasion for thus making an exception in favour of the Sabbath—although they forbade the partaking of meats offered to idols, of blood, things strangled, and fornication. This view was evidently also held by Paul; for although he in his person, being a Jew by birth, and, as he declared himself, a Pharisee of the Pharisees, kept the Law of Moses (Acts xxi. 24, 26; xxv. 8; xxviii. 17), he yet expressly exempted the Gentiles from the observance of the Sabbath (Galatians iv. 10; Colossians ii. 16).

The Hebrew, moreover, considered the Sabbath more in the light of the cessation of work than of rest. This is by no means a distinction without a difference. No doubt rest is impossible without the cessation of work. But the latter is quite compatible with various kinds of activity, both physical and mental, not engaged in the production of what, in the Hebrew sense of the term, is called servile work (מלאכה), which alone is forbidden by the Fourth Commandment. Had the preponderating view on the Sabbath in the mind of the rabbis been rest, they must have consistently arrived at the same conclusion as the Scotch rigorists. Taking a quiet walk on the Sabbath, and, in fact, every activity disturbing the rest of the day, must have been forbidden. Dr. Macleod, in his speech, would then have been fully justified in charging with Judaising those rigorists who decry as desecrations of the Sabbath harmless acts, such as in the opinion of the rabbis are not only lawful, but even meritorious. We cannot copy from the rev. doctor's speech all the passages in which he holds up the teachings of these rigorists to ridicule, and apparently, in order to render their practice hateful to the world, repeatedly calls them Jews, and the practice itself Judaising; for were we to do so we should have to reproduce a considerable portion of his remarks. We therefore, as a specimen, and by no means one of the worst, content ourselves with one single quotation, which will be found in p. 15:

> I can assure you I was horrified at such gross Judaism. It made me, I might say, almost tremble for the condition we were in in Scotland, and feel that we were standing on the edge of a slippery precipice, over which many might suddenly fall into utter disregard of the Lord's-day. It revealed a state of matters that might induce a terrific reaction as a protest against such ignorance and such cruelty; and all in the name of our Father in heaven! Only think of it! We get parks for those working-men—men who rise at five o'clock in the morning, and drudge through life during the day, and come home weary at night—and we have, hitherto, practically said to these men, in the name of the Sabbath of the Lord, "Kennel up into your wretched abodes!" Who dares deny it? For what else was I blamed, I should like to know? Against what else was the cry raised? And let Dr. Macduff beware, or he will have the cry against him too. And to put our Judaism beyond a doubt in this respect, let me remind writers of kind and sensible Pastorals, that our own General Assembly, as late as 1834—I quote second-hand—in a Pastoral addressed to our churches, declared walking on Sunday to be "an impious encroachment of one of the inalienable prerogatives of the Lord's-day." That is what I call clerical Judaism. The same thing comes constantly into play. It comes in contact with the merest trifles as "an everlasting No."

We shall, further on, have occasion to show that recreations such as forbidden by the Scotch Church are diametrically opposed to the Jewish code of laws, which, on the contrary, with certain salutary restrictions, and under certain conditions which we shall enumerate, rather encourages them. Nor is the distinction drawn by the rabbis between cessation from work and rest altogether arbitrary. It may be shown that it is founded in the very expression chosen by God when appointing the Sabbath. He called the weekly festival the day of Sabbath (יום השבת), a noun derived from the verb Shabat (שבת), the primary and leading idea of which is not "to rest," but "to cease"—viz., from work, as fully expressed in Gen. ii. 3, where we read: "And God blessed the seventh day, and sanctified it, because that on it he had rested" (or better, as we read in the marginal note of Benisch's translation, "left off") "from all his work (כי בו שבת מכל מלאכתו) which God created and made." That cessation, and not rest, is the leading idea of this verb is clear from a large number of passages in the Bible in which the word occurs, to some of which we will refer. In Gen. viii. 22 we read: "While the earth remaineth, seed time and harvest . . . and day and night, shall not cease" (לא ישבתו). In Lev. xxvi. 6 God declares: "And I will rid (והשבתי) evil beasts out of the land." In Deut. xxxii. 26 we read: "I would make the remembrance of them to cease (אשביתה) from among men." One more instance, likewise taken from the Pentateuch, as best exemplifying the meaning attached to this verb by Moses, shall finish the list of quotations. In Lev. ii. 13 the Lawgiver, in the name of God, prescribes: "Neither shalt thou suffer the salt of the covenant of thy God to be lacking (ולא תשבית) from thy meat offering." In no one of these instances could we substitute "rest" for the renderings chosen by King James's translators, and in everyone of them the meaning of "cessation," or "leaving off," is clear. In fact, had the Divine Lawgiver wished to render the idea of rest preponderating, he would not have chosen the term Sabbath, but "menuchah" (מנוחה), which is derived from the verb "noach" (נוח), and the leading idea of which is resting. God in this case, in the Fourth Commandment, would not have called the weekly festival יום השבת, the day of cessation, or leaving off, viz., from work, but יום המנוחה, the day of rest—just as we, by way of analogy, find "house of rest" (בית מנוחה, 1 Chron. xxviii. 2). How conscious the rabbis were of this distinction is evident from the adage in their writings, בא שבת באה מנוחה (Cometh Sabbath, cometh rest), which would be a mere tautology if they had been of opinion that Sabbath means rest. To this important distinction between the two verbs "shabath" and "noach," both indiscriminately, as a general rule, rendered in the Anglican Version "to rest," and both of which are found in the Fourth Commandment, we shall presently have occasion to recur. For the present let us consider the object of the Sabbath, as conceived by the rabbis.

It was twofold—a higher and a lower one. The former, principally designed for the freeman, did not, however, exclude the latter, but only made it subordinate; while for the slave, and, in fact, for every dependent agent under the control of the master, the second was the principal. It was the will of God that man in his incessant activity, impelled by a thousand desires, should periodically stop for a while in his career, and thus gain time for looking around, above, and into himself, and breaking away from his habitual occupation, should dismiss all earthly anxieties and the usual trains of thought connected with his worldly and temporal concerns, in order to be able to devote his leisure and attention to a different order of ideas that might raise him above the mundane sphere, and bring him nearer the Being that gave him existence—in other words, an order of ideas capable of sanctifying him. It is evident that cessation from ordinary labour was for this purpose necessary, but only as a means for an object; while with the bondman, bondwoman, uneducated, totally exhausted from the toil of the week, and generally gross idolators—coercion in religious matters is nowhere sanctioned in the Law, and was upon the whole repugnant to the Hebrew character—and therefore mentally and physically incapable of rising to the height of the master, corporeal rest, by the appointment of the Sabbath, was the principal object secured to them, as well as to all beasts of burden. This double object was distinctly referred to by the Pharisee Josephus; the first, in Antiq. III. v. 5, and the other, in his second Book against Apion, 518. Philo, too, in his "Life of Moses," shows that he was well acquainted with the object of the Sabbath as set forth by the rabbis. This double object was again inferred from the very wording of the Fourth Commandment, and this more clearly from the terms employed in the parallel passage in Deut. v. 14, than from those used in Exodus xx. Having enjoined the sanctification of the weekly festival, and declared it to be "Sabbath to the Eternal thy God," the parallel passage continues "that thy man-servant and thy maid-servant may rest as well as thou." Here the verb for "rest" is not *Yishboth* (ישבת), to leave off work, but *Yanuach* (ינוח), the verb, the leading idea of which is rest. Thus the employment in this commandment of the two terms commented upon, each with its own well-defined difference in signification, justifies the assumption of this double object, still more clearly marked by the injunction to "Remember the Sabbath day to keep it holy," or rather, as rendered by Benisch, "to sanctify it." How it was sanctified we shall see now that we are coming to the consideration of the principles by which the keeping of the Sabbath was regulated.

Three principles were laid down by the rabbis by which the Sabbath observances were to be regulated, and all of them were based on the letter of the Law, although exception may be taken to some of their applications. The first, and which most consistently flowed from the object of the Sabbath, was cessation from all designed productive labour; for if it was unproductive or undesigned, it was not calculated either to engage the Israelite's attention or to divert it from the special purpose for which the Sabbath was appointed. The second was recreation; and the third, sanctification. These three principles complete, supplement, and limit each other. That designed productive labour only was forbidden by the Fourth Commandment, the rabbis inferred from the example set them by the Deity Himself. When God, after the completion of the work of creation, rested, He did not suspend for the day the activity of those natural agencies which He had appointed as secondary causes to carry out His will, but rather abstained either from adding new ones, diminishing the number of those in existence, or interfering with their operation. This, at least, is the meaning of the account of the primeval institution of the Sabbath, as recorded in Genesis ii. 1, 2, 3. Just in the same way, the rabbis argued, the Israelite is, at the advent of the Sabbath, not bound to interrupt in his operations the agencies set in motion by him during the six working days, but only must discontinue every effort designed at either producing or keeping in motion any agency set previously in operation. Precisely the same was the language of the founder of Christianity; for in one of his observations, in reference to the Sabbath, he is said to have employed the remarkable phrase, that he worked as his Father in heaven did v. (John 17), meaning that as God on Sabbath permitted the laws of nature to continue their activity, although work might thereby be performed, so was he privileged to let those supernatural powers continue in operation on Sabbath, with which he, as a prophet, believed himself to have been endowed.

This principle, in conjunction with the next (recreation) was most fruitful in its consequences, and led to regulations entirely opposed to those Scotch rigorisms against which Dr. Macleod so vehemently protested. If only designed productive labour was forbidden, then any activity not being of the nature of servile work (מלאכה), which, as we shall presently explain, did not militate against the objects of the Sabbath, by leading to pecuniary gain, might be permitted, and even recommended as meritorious, if conducive to recreation, or, still more, to sanctification. A Jew, therefore, consistently with the rabbinical institutions, may on the Sabbath visit museums, botanical gardens, picture galleries, and, in fact, every place of recreation, provided it be not done for the sake of profit, or by way of business; it is hardly necessary to add that he may enjoy himself by a walk in the green fields, go out to dinners to friends, or invite these to his own house. It were different had the Jew to pay for his admission to any of these places of recreation; for in such a case it would assume the form of a business transaction. The idea of profit would be in the background, and consequently would have to be given up as unlawful. Nor would it be forbidden to a Jew in such places to act either as a guard or in any other similar capacity on the Sabbath, provided he did so without pay, and simply for his own gratification or from philanthropic motives. Again, we see how unfounded Dr. Macleod's remarks were when, in his speech at the Presbytery of Glasgow, he cast ridicule upon the Scotch rigorists, who on account of the Fourth Commandment, believe that they must not have a hot joint on Sunday, or that children must not amuse themselves in any way on that day, and repeatedly called them Jews, and their absurdities gross Judaism.

How surprised the Doctor and his followers will be when, further on, in treating of the principle of sanctification, we shall show them what Judaism really permits its professors on the Sabbath day, and how enlightened and comprehensive the views of the rabbis are on this subject. But we must not anticipate. To return, therefore. We have now to examine what kind of work, in the opinion of the doctors of the Law, it was which the Fourth Commandment forbade.

Had there at the time existed dictionaries, as we now possess, in modern languages, nothing would have been easier than to ascertain the meaning of the Hebrew "melachah" (מלאכה), generally rendered "work," and which the Fourth Commandment uses when enjoining: "Six days shalt thou labour and do all thy work." But no such means was at their disposal; and the command was far too important, by far too stringent, and the punishment to be inflicted on the transgressor too severe, to lay down an arbitrary definition. Another more safe expedient had, therefore, to be resorted to. Of this we shall treat in our next.

THE SCHOOLS IN MOROCCO.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The detailed information desired by your correspondent, Mr. Guedalla, on the subject of these schools will be found in an official report addressed by the Council of Administration of the Morocco Relief Fund to their constituents, the Board of Deputies, who will most probably order its publication. I trust that the information therein contained will satisfy Mr. Guedalla, as well as all who feel interest in the progress of our brethren in that country.

With regard to the alleged pre-existence of a school at Mogador, I regret to be obliged to "correct" my corrector, who is usually well informed in matters relating to Morocco It may be perfectly true that "several years previous to 1858" Mr. Guedalla's late lamented father had contributed towards some school "held in one of those miserable, damp, filthy caves, &c." But I can assure him that it is equally true that not a vestige of such a school remained in existence when I visited Mogador, in the year 1860. And if he is curious to know the reasons and the pleas set forth by the heads of the community, in reply to my remonstrances, he may refer to the Report which I had the honour to address to the Relief Committee in Dec., 1860, and in which the subject is fully discussed.—I am, sir, you obedient servant,

Feb. 7th, 1866. M. H. PICCIOTTO.

MOROCCO RELIEF FUND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—I was delighted to read in your last that Mr. Guedalla endorsed my sentiments in reference to the surplus of the Morocco Relief Fund, the administration of which is confided to certain trustees. Supported by such an ally, I feel encouraged to recur to the subject, and once more to press upon the attention of the trustees the duty of rendering from time to time an account of their stewardship. It is true I cannot boast of so large a subscription to the Fund as that by Mr. Guedalla. My mite was only £2 2s. But the smallness of the amount neither derogates from my right of seeing how the surplus is employed nor diminishes my desire for obtaining the conviction that it is appropriated strictly for the purposes for which it was confided to the trustees.—I am, sir, yours truly,

A SUBSCRIBER TO THE MOROCCO
RELIEF FUND.

THE JUNIOR PHILANTHROPIC SOCIETY.—The ball in aid of the funds of this institution, which took place on Tuesday evening last, at the Queen's Concert Rooms, Hanover-square, passed off with unequivocal success. It was well and fashionably attended, the number of visitors being about 400. Great *éclat* was given by the presence of the Right Hon. the Lord Mayor and the Lady Mayoress, this being the first occasion of his Lordship's attendance at a Jewish festival since his accession. The company also included his son and daughter, Mrs. Wm. Barnet and Mr. Phillips, the Countess D'Avigdor. Mr. F. D. Mocatta, Mr. Julian Goldsmid, Mr. H. Guedalla, Mr. E. H. Moses, Mr. H. L. Moses, Mr. L. M. Rothschild, Mr. H. L. Keeling, J.P., Mr. and Mrs. S. D. Sassoon, Mr. Lawrence D. Phillips, the President of the Society, Mr. Albert Engel, the Hon. Secretary, Mr. J. I. Solomon, &c., &c. The rooms were tastefully decorated with floral bowers which, with the ever swaying figures of the dancers, and the richness and elegance of the dresses, gave to the scene a *tout ensemble* of the most pleasing kind. Every exertion was made by the stewards to render the entertainment one of the most successful and agreeable of the season. The refreshments, which were supplied by Messrs. Withers and Engelfield, were ample and of a substantial character, not ordinarily found at festivals of this description. All present appeared delighted, and when the dawn of day approached there seemed some reluctance at separation. In strong illustration of the cordial feelings entertained, and the desire of supporting so good a charity, about £300 was subscribed in the course of the evening, and it is hoped that this sum will be augmented and conduce to the financial prosperity of one of the best of our institutions. The band of the Grenadier Guards was in attendance. The programmes were particularly pretty and much admired.

THE LATE MRS. D. M. DYTE.—Our obituary this week announces the death of a lady, aged 89, whose name calls to mind an incident not without interest for the English public. The deceased, we learn, was instrumental in saving the life of George the Third, when shot at by Hatfield in the pit of Drury Lane Theatre.

THE PARLIAMENTARY OATH.—We believe that one of the first measures to be introduced by the Government will be a Bill for substituting one uniform oath to be taken by members of Parliament for those which are now required, and respecting the invidious character of which so much complaint was made on the discussion on Mr. Monsell's Bill last Session. The new oath will be short and simple, and in substance similar to the Oath of Allegiance.—*Sunday Gazette.*—In the Queen's speech the subject is alluded to in these terms:—'Your attention will be called to the subject of the Oaths taken by Members of Parliament with a view to avoid unnecessary declarations, and to remove invidious distinctions between members of different religious communities in matters of legislation."

RABBI BEER ADLER.

According to our promise, we now publish a sketch of this worthy, for which we are indebted to a correspondent:—

With Rabbi Beer Adler, of Frankfort-on-the-Maine, a piece of Jewish history, as a German contemporary ("der Israelite,") expresses itself, "has been borne to the grave."

Rabbi Beer Adler, the brother of our Chief Rabbi, was descended from a Frankfort family, which was famed during many centuries for its learning and piety. Among its ancestors is said to have been Rabbi Simon Kara, the author of the celebrated work "Jalkut." It numbered also the justly famed Rabbi Nathan Adler, styled החסיד שבכהונה, "the most pious of the priesthood among its members." The subject of our memoir was born at Hanau, in the Electorate of Hesse Cassel, on the 29th of Kislev, 5546 (1786). His father was Rabbi Mordecai Adler; his mother, Rebecca, the daughter of Benjamin Frankel, Chief Rabbi of Hanau. In his infancy he went with his parents to Hanover, where his father was elected to exercise the functions of Chief Rabbi. In accordance with the practice followed in those days, he received sound Biblical and Talmudical instruction at a comparatively tender age. When his father observed that he was making highly satisfactory progress in these studies, he had him taught the French and German languages, and other branches of general knowledge. He became especially proficient in mathematics, as he enjoyed the valuable tuition of a pupil of Rabbi Raphael Hairnover, the most distinguished disciple of Leibnitz, the author of Tables of the course of Exchange and several works on astronomy, and the construction of the Jewish calendar. When young Beer had attained his religious majority (בר מצוה) he was already a distinguished Talmudical scholar, so that his father was induced to send him to the then famous Yeshiba (College) at Frankfort. He there was the colleague of his grand uncle, Rabbi Meyer Schiff, the author of דרך אניה בלב ים, and brother of Rabbi Tevel Schiff, Chief Rabbi of London. His principal teacher was the well known author of הפלאה, who was Chief Rabbi of Frankfort at that time. The latter admired his profundity of knowledge and acuteness in such a degree, that he frequently expressed his conviction that young Beer had not his equal in Frankfort. For many years the brilliant scholar took a leading part in the Talmudical Disputations (הלכה תוס'), which were held every half year. Though engrossed by these theological studies, he did not on that account neglect the acquiring of secular knowledge, the importance of which he did not underrate. To the union of religious and general knowledge, which he ever strenuously advocated, he ingeniously applied the words of the Preacher (Ec. vii 18) "It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all." Applying himself to the study with the energy and love that was so characteristic of him, he attained a thorough knowledge of Modern Literature. He married the daughter of a pious and learned merchant of Frankfort, R. Hirsch Worms. Before the wedding he delivered, in accordance with a custom then in vogue, a Talmudical discourse in the synagogue, which elicited the warm admiration of the above named Chief Rabbi, who was present.

In the year 1807 the congregation of Frankfort elected him, the accomplished French scholar, full of wit and *esprit*, to act as delegate for the purpose of framing replies to the twelve questions submitted by the great Napoleon to the Sanhedrin, which afterwards assembled at Paris. He discharged his duties so efficiently, that, when in the year 1810 a Jewish Consistory was established at Cassel, he was elected to become a member of the same, and thus to discharge Rabbinical functions. He entertained, however, a strong antipathy against filling a salaried office, and therefore declined the honourable call, preferring to lead a commercial life! Though engaged by his mercantile pursuits, he devoted a considerable portion of his time to the instruction of young men. Many who have occupied or are still occupying Rabbinical chairs in Germany and France remember gratefully the zeal and kindliness with which he devoted himself to this labour of love.

During many years he formed, together with Rabbi Aaron Fuld and Saloman Trier, the great Beth Din of Frankfort, to whom many of the neighbouring Rabbis and congregations applied for advice and decision on difficult questions. This Beth Din continued to exist, until in recent times unhappy chisms divided the community into two camps. As he was averse to being a "public man," we have not many events to chronicle in his life. He had to suffer many severe domestic bereavements, but these did not more than ruffle the serenity of his mind. He always found solace in his books, and in the society of his friends continued to pour forth the rich treasures of his mind. Though he wrote much and well, he never printed anything. There are, however, many valuable literary notices of his contained in several works, some Talmudical novella in a treatise לשון זהב, published by his brother, Rabbi Gabriel Adler, and notes in an edition of the Midrash, which was commenced some years ago, but not completed.

Not many weeks ago he celebrated his eightieth birthday. After an illness of some duration he died on Friday, the 5th January, and was buried on the following Sunday. The coffin which contained his earthly remains was followed by many sons, sons-in law, grandsons, and great grandchildren, and a great number of friends. Several Rabbis had come from the neighbouring towns to pay him the last honour. May his memory be a blessing, so that this and succeeding generations may witness many such as he, who delight in the acquisition of sacred lore, not for the sake of shining in the world, but because they love and revere the hallowed words of our faith.—ת'נ'צ'ב'ה.

THE PALESTINE JEWS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I must digress a little to answer some communications which have reached me, and to make some statements I have heard. The "Illustrated Christian Times" gives the following, which I reproduce, in order to obtain further confirmation and additional details:—"We are assured on good authority that the Emperor Napoleon recently invited the principal Jews of France to a conference on the subject of the return of the Jews to the Holy Land, in the course of which he entered thoroughly into the whole subject, and intimated his disposition to use his great power and influence towards that end. Whatever the motive, the fact of such a conference is a remarkable sign of the times. What may not this mysterious man yet effect? We should be glad to know how his proposals were received by the Jews there assembled."

The most economical manner to reach Jerusalem, with regard to comfort and enjoyment, is to go to Marseilles, taking a ticket at the Charing Cross Station, London, which costs £6 15s. Fifteen days are allowed for the journey, although it can be done in 30 hours. The Peninsular and Oriental steamers start from there for Alexandria the 5th, 12th, 20th, and 28th of every month, at 7 o'clock in the morning, calling only at Malta, and arrive at Alexandria in 7 days. The fares are £20 first class cabin, and £10 second class and passengers' servants. Everyone who has made a passage in them can testify as to the excellence of the arrangements and the agreeable society in general to be found on board amongst the passengers proceeding to China, India, Ceylon, and Sydney.

I hear that fifty families are about to proceed to the Holy Land from the United States for agricultural pursuits, and that each of them possesses a fair average capital. The Jewish element forms at least a moiety in this emigration scheme. How blindly the Turkish government acts in not allowing foreigners to hold land in their dominions without a special firman! Sir Moses Montefiore, Bart., is one of the few who has had this grant for particular purposes. Much foreign capital would be expended in mines, roads, lands, houses, &c., were there no interdiction and a permission. The method by which it is now managed is so clumsy, that absolutely there is no security in the kind of title one gets. What a blessing a few model lodging houses at Jerusalem would be to the poor Jews! The rents are daily rising there, and, with much further augmentation, several families will soon be houseless. Since our Yesiba was founded in 1855, the rent now charged for the rooms is 300 per cent. more than in that year. There was but one community in Jerusalem in 1820, but a few years afterwards the Askenasim separated from the Sephardim, and are now split into six other communities, with averse interests and no joint action or union in anything. The Perushim are certainly very quarrelsome. Some allowance must be, however, made for their deeply rooted prejudices and fanaticism. They are an anti-progress party, and opposed to the least change whatever. They make similar demonstrations of feeling (when it is attempted) against the innovators, as we see here at an excitedly contested election. The only time I lost my temper when at Jerusalem was owing to some of their acts; and such was their opposition to educational establishments that Dr. Frankl was treated by them very badly when there, which has caused him to be rather too severe on them in his published work. They get about £4000 a year from Wilna and other countries, and number about 1100. The Volbynian Chassidim, although they adhere to the Sephardim Ritual, come from Bessarabia, and receive from their native land and countries £1600 a year. The Austrian Chassidim number about 200, and get about £800 a year from Lemberg and other countries. The Chassidim Chabat get about £400 a year from Russia and other countries. The Warsovians number about 200, and receive from Poland about £900 a year. The Hansche Hod only number about 90. The late Mr. Lehrens, of Amsterdam, informed me on his last visit to London that the remittances he annually made resulting from collections entrusted to him were £500, and this sum was sent to the Sephardim. No material good will ever be done till a regular plan is organised by which all moneys sent to Jerusalem annually should form one fund, and be divided by a board composed of Delegates from all the sects unfortunately existing. I should scarcely disturb at all the rights acquired by the rabbins and present poor by Chasaka. Until that is done, I advise all the world to continue sending annual alms without the least alteration, in order to prevent *starvation*. If the Perushim are better cared for by their friends, in proportion to their numbers, than are the Sephardim, it would be madness in the friends of the latter to direct any money they may remit to be shared by the Perushim.

I shall know in a few months how the special funds remitted from Paris, London, and Amsterdam for cholera have been distributed. I rather think they have been equitably divided, without regard to sect, amongst those who have suffered most.

I am sorry to find Macleod's Palestine has been reprinted from "Good Words" into a handsome volume, with splendid type and illustrations, and that the odious calumnies which I have endeavoured to refute remain intact, which is not creditable to him. The matter will not rest here, as means will be taken to elicit what Mr. Rogers did actually assert. All we want are the real facts.

In "Good Words" for February is to be found a story called "The Jewish Pedlar" by William Gilbert, to which some might take exception; but I confess I do not, knowing the kind feelings of that gentleman towards our community from previous articles. Impartial comments on some of our weak points must be for our good, and ought to be taken in a kind spirit. The "Univers Israelite" has translated my answer to Macleod into French and published it in its number for February. I thank all correspondents for their letters, and request a continuance of them on the subject of Jerusalem, to which attention is given to an extent I little imagined before taking up my pen.

I am, &c., H. Guedalla.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The cry of nearly every writer in your columns is how to find some plan for introducing industrial pursuits among our coreligionists in the Holy Land. As a mechanic and a foreigner, I did not at first aspire to put my views forward in a public paper, especially bearing in mind the old maxim of "Do not aspire to stand in the place of great men." Yet to forward the welfare of our brethren in the Holy Land, I have addressed a letter to a highly esteemed gentleman, containing my views on the subject. That gentleman persuaded me to lay my plan before your readers, and in accordance with his advice, I send you this communication. Being myself a mechanic in several branches of machinery, and having also visited various countries, added to my experience of 25 years in this country (where I obtained several patents for new inventions) my advice is to introduce in the Holy Land the manufacture of various articles of machinery. The way of procedure I propose to be this. To form a fund from the donations to be collected from all parts of the globe. sufficient to establish a factory in the close vicinity of Jerusalem, including an iron and brass foundry, for the manufacture of all sorts of machinery, such as, 1st, agricultural implements, excelsior grain separator, (several of which have lately been sold to Constantinople and for the Danubian principalities), reaping and grass mowing machines, chaff cutters, seed sowers, &c.; 2nd, Domestic machinery, portable hand flour mills, washing and wringing machines, mixing machines, butter churns, freezing machines, wine and cider mills (with press combined), sewing machines, and a most ingenious portable apparatus for manufacturing gas from oil, or any other greasy matter, (as especially oil and tallow being produced there in abundance) for private or public establishments, instead of using oil or tallow, in old fashioned style. This apparatus converts the above substance into gas without requiring special attendance; and the illuminating powers is treble the coal gas, and less expensive than the burning of oil or candle in the usual manner. Such apparatus has lately been forwarded from London at a great expense to his Highness the viceroy of Egypt, the Shah of Persia, and to several parts of the old and new worlds. The sale is constantly increasing. The manufacture of cutlery and tools might also be introduced. Although Palestine is a country without water-power, fuel or metals, as you commented in your able leader of the 26th ult., yet the two latter can be supplied from other countries at comparatively little expense, in the same manner as England supplies several other countries with coals, iron, &c. And as for the water supplies, it will not require a large quantity for that purpose; what will be required might be obtained from the supply lately introduced in Jerusalem. The Suez Canal has been accomplished, and from a recent report in a daily paper I perceive that a railway from Jaffa to Jerusalem is in progress. Were such a reality it would indeed facilitate the conveyance of materials and manufactured articles, to and from all parts of the globe, for competition in the markets of the East. The manufacturing of articles does not so much depend upon the prices of materials or fuel as on man's labour. For instance, the price of the grain separator, No. 5, the smallest size is £20; the weight of iron it contains is about three cwt. The smallest of No. 1 oil gas apparatus is for six lights, price £18. The iron weight does not exceed two cwt; and as the price of labour in Palestine can be procured, say, for about 7s. weekly, instead of 36s. paid in England, I think that they could well compete with the other countries at least for the Eastern markets. The benefit of such establishments as described, if properly conducted, would ensure the welfare of the inhabitants of the whole province, as is the case in the manufacturing towns of Birmingham, Sheffield, &c. They would yield large profits (the profits from machinery generally realise from 50 per cent. and upwards). The capital invested would always remain secure, while the profits alone might be disposed of in the same manner as that for which large sums of money are annually collected in the shape of charity. Nay, another benefit might be derived for our brethren in the East not less important. They would be able to send out many individuals as travellers to various parts of the East. Youths might also be apprenticed to the various branches of manufacture. Had they but an opportunity to behold some established factories, I do think that they would eagerly endeavour to make use of them; nor would the rabbis in any way oppose such schemes. Indeed, it is more likely that they would encourage them, and consider such establishments as another sign of the expected rebuilding of Jerusalem. At any rate it is worth trying the experiment—first on a small scale, by investing, say, from £5000 to £6000 in the experiment; at the same time not neglecting the scheme of agriculture. The machinery will reduce the labour of agriculture, and the agriculture will feed the machinist. The Society for Promoting Christianity among the Jews are spending annually thousands of pounds for the purpose only of catching a Jewish soul; their funds are necessarily renewed annually. Surely our coreligionists in all parts of the globe could easily raise a fund sufficient to carry out such a design as described, from the profits of which hundreds, or even thousands, might be maintained. Support only the body, and there will be no risk of losing the soul.

I am afraid I have encroached on your space rather too much, and I do hope that, considering the gravity of the case, you will excuse it.

I am, sir, yours, &c.,

H. J. Hyams.

38, Manchester-street, King's Cross, Feb. 6, 1866.

PROPOSED REVISION OF THE ANGLICAN PRAYER BOOK.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I see from the papers that an influential deputation lately waited upon the Premier, pressing upon his attention the expediency of a revision of the church's prayer book. Now, it is true I am not a member of the Church, nor a Christian at all; but am, nevertheless, a countryman of those millions who use this liturgy, and, as such, feel deeply for the honour of my fellow-citizens. It can, therefore, not be to me a matter of indifference whether they shall continue to bear that character for truthfulness by universal consent ascribed to the nation, or to forfeit it by uttering week after week in the house of God, and in the most solemn hour of devotion, statements which, despite their professions, as their acts show, they disbelieve and repudiate. I allude to the recitation of the Fourth Commandment. To declare that God has appointed the seventh day as a day of rest, and yet systematically to desecrate it week after week and year after year, is a falsehood and hypocrisy. And to invoke God to incline the heart to the fulfilment of the commandment is adding mockery to rebellion. Let me therefore suggest to the deputation, while they are about it, to propose the omission of this commandment from the prayer book, or at least its modification, so as to harmonise theory with practice, and to remove from the nation the reproach of approaching the Omniscient week after week with a lie on its lips. Permit me, sir, to subscribe myself,

A Jew who is zealous for the Honour of the Church.

In reference to the foregoing, we copy the following from the "Clerical Journal," which will show how keenly the difficulty pointed out by our correspondent is also felt by Christians:—

The Fourth Commandment in the Communion Service.

Sir,—Referring to the notice to a correspondent in the "Clerical Journal" of the 4th January, signing himself "A Gentile Christian," you say "That we always read the Fourth Commandment in Church not so as to be literally understood, but as altered and accommodated to the Christian Dispensation." I beg to ask what authority have we from the Formularies of our Church in support of this opinion? Do we not know that the great majority of our clergy and laity entertain Judaic notions with regard to the observance of the Lord's Day, and keep it strictly as a Sabbath? Whatever may be the opinion of some more enlightened men, there is no indication that they understand the Fourth Commandment not in a literal, but in an altered and accommodated sense. It is in literal sense they evidently keep it, and that with even more than Pharisaic strictness.

And how can we remove this error so long as the Fourth Commandment forms part of our Church service, and the law to keep holy the seventh day is addressed to a Church of England congregation? Will not they be always able to cite this Commandment and the accompanying petition, to prove that the Church holds that the Judaic Sabbath is still binding upon Christians? While sceptics will sneer at the manifest inconsistency between the prayer and practice of a congregation, who are weekly supplicating for grace for keeping holy the seventh day, which they are weekly violating, may I not say to those who hold that the Sabbath is abolished, why do you still allow the Fourth Commandment to form part of the Church service? May I not say to those who deem that a Sabbath is still obligatory, why do you not keep holy the seventh day, when God blessed that day and sanctified it? How presumptuous are you to set that day aside, and in opposition to God to bless and sanctify the first. Permit me also to observe that the practice of escaping from an incovenient literal sense by adopting a figurative is quite sufficient to nullify all subscription.—I am, yours,

A Gentile Chrtian.

The Emperor Maximilian I. and the Jews.—A German paper contains the following anecdote: "Among the presents which Maximilian received during the coronation banquet was also noted a basket full of golden eggs, which the Jews offered the Roman king. He caused the bearers to be detained, but to regale them at his hospitality. And when they were frightened at this and asked why they would not allow them to go, the king said: 'Fowls which lay such costly eggs must not be allowed to fly away, but must be kept and well fed.' After this they were thanked and graciously permitted to depart." This occurred April 5, 1486, six years before the expulsion of the Jews from Spain. Had the Spanish royal couple been as wise as the German Emperor, related to them, the Pyrenean Peninsula would not only now be better off, but centuries of misery and ignominy would have been spared it.

Algier.—The Last Outrage.—A pamphlet lately appeared at Algier by "An old Soldier of the Conquest," who records his reminiscences. One of these refers to the last attempt made by the fanatic soldiery of the Dey, just before the taking of the city by the French, to outrage the Jewish community, and which we will report in his words: "It was the evening of July 2, 1830. The night was dark. Suddenly shrieks, becoming louder and louder, were heard. Were they uttered by Turks, Bedouins, or jackals? No; it was the voices of Jewish women and children seeking safety, fleeing from the most odious of outrages with which they were threatened by the janissaries, exasperated because power was going to escape from their hands. In a moment the bayonets were up; the unfortunates were received and protected."

Sweden.—The New Constitution.—Sweden, as known, has lately received a new constitution. The four Estates—the nobility, priests, burghers, and peasants—which formerly voted separately, and which prevented all progress, have been consolidated into two Chambers. This change has also to some extent promoted the cause of religious equality. Jews are now permitted to vote, but are not eligible for the Legislature. This privilege has been reserved for Protestants. The Jews share this exclusion with the Roman Catholics, against whom there exists much prejudice.

JEWS IN CHRISTIAN WORKHOUSES.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Again I am compelled to trouble you on the above most painful subject. I was in hopes that some philanthropists would have been induced to have taken this most serious matter into their consideration.

Having had no response to my letter which appeared in your valuable journal on the 12th Jan. last, it would have deterred many from appealing a second time; although only of the working class, I am still armed with fortitude to advocate the cause of my fellow men. I quote the words of one of our greatest poets: "I dare do all that becomes a man." I am not appealing for the hale; it is for the aged who are on the verge of the grave, for the infant who is incapable of lisping that comforting word, "mother," now pining away their days in Christian workhouses.

Since my last letter to you, I have great pleasure in stating that I have formed a Society for the purpose of carrying out this praiseworthy object—to alleviate the sufferings of the poor above alluded to; and am more than happy to say that five hundred of our poor Jews have enrolled their names as subscribers, (a list will be sent for your insertion of donations), with the exception of an illustrious lady philanthropist, who provided me with money to clothe those already extricated.

It sorely grieves me to state that not one of the wealthy Jews have subscribed a shilling to encourage our labours in this good cause.

I have extricated from workhouses—viz., Woolf Harris, aged 87 years, Raphael Jacobs, 73, David Cohen 19, who is labouring under affliction of a diseased spine and consumption: also a male infant about 18 months old, unknown, all of whom are supported from our newly erected society.

I have appealed to the Jewish Board of Guardians, who receive thousands of pounds yearly for relieving the poor, to assist me in extricating fourteen or fifteen aged paupers and a child two and a half years old from Christian workhouses.

In every country, even where serfdom and slavery are rife, there are poor houses for the Jews: and as Christian missionaries are so very energetic in the converting of Jews, and spend one hundred and twenty thousand pounds yearly for that purpose, why should we not spend a hundredth part to prevent it? and that sum could easily be got for promoting a Jewish workhouse.

Craving your pardon for thus again intruding on your kindness, and in the hope that you will allot a space to the above, I am, sir, yours obediently,

S. A. GREEN.

3, Old Montague-street, Whitechapel, Feb. 7, 5626.

MIDDLE CLASS EDUCATION.—In connection with the important movement in the City for providing education to boys on terms not exceeding one guinea per quarter, we have received the following sketch of propositions made, in December last, to the Rev. Mr. Rogers, the originator of that movement, on behalf of Jewish parents: "Let secular education only be afforded, during five days of the week, (excluding Saturdays and Sundays)* to boys of any religious denomination indiscriminately—on the understanding that their parents or guardians undertake to provide for their religious education, one or both of the off days." A hearty co-operation by Jews in Mr. Rogers' plans—provided that the essential element of religious training be not simply ignored, was advocated on the following grounds:—Complete separation in boyhood is undesirable where all are destined to intermingle as fellow citizens on equal terms, provided only that due precautions be taken against propagandist aims, whether open or covert, lending to conversion or apostacy. Judaism, which notoriously has no such aims, is nevertheless concerned that other denominations,—and notably those which claim to be guided by Divine Revelation transmitted through and attested by the Jews—should also educate the consciences of their own members respectively, and thereby keep alive that sense of ulterior responsibility which protects society from the licence of heathenism or infidelity. The means and energies therefore required for the education of Jewish boys, apart, will be more efficient when directed only to auxiliary objects; that is to say, employed in supplementary secular education with those distinctive elements which, if not specially provided, will be substituted by incongruous ones.

BERLIN.—A ROYAL VISIT.—The Berlin papers report that the King and Queen of Prussia paid a visit to the new synagogue, said to be the finest ecclesiastical building in the capital of Prussia. The queen is said to have on the occasion spoken of the great loss sustained by the Jewish community in the demise of its late rabbi, Dr. Sachs, and also of the interest taken by the departed Dr. Veit in the communal affairs. This inspection was followed by a visit from Prince George of Mecklenburg and his consort, the Grand Princess Catherine of Russia.

SAN FRANCISCO.—KEEPING THE SABBATH.—We have stated that the Jewish merchants of San Francisco, California, lately solemnly engaged to keep the Sabbath holy, refraning from all business transactions. One of the first consequences of this resolution was the following advertisement published in the local papers, and which we copy from the "Progress:"—"Notice.—In consequence of steamer day falling upon the Jewish Sabbath, Saturday, Oct. 28th, the steamer Colorado will be detained until 1 o'clock P.M. Monday, 30th instant.—Oliver Eldridge, Agent."

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending Feb. 3rd, was—medical, 897; surgical, 407; total, 1504; of which 639 were new cases, and upwards of 400 Jews.

HISTORY OF THE JEWS.

BY DR. H. GRATZ.

(Continued from our last.)

The Essenes had no influence whatever on the political movement, from which they kept aloof as much as possible. Only one single Essene, as far as is known, Menahem, was a member of the Sanhedrin, but, as though he did not feel at home in its atmosphere, he quitted it. Their number was small, and even when it was most flourishing their number did not exceed four thousand. As they, in consequence of their celibacy, had to resign the natural course of reproduction, they were obliged, in order not to become extinct, to enrol novices and to make proselytes. The novices were received with a certain kind of solemnity. They were offered the white garment, apron, and shovel, the symbols of Essenism. But the novice was not admitted at once into the fellowship of the brethren, but were gradually subjected to rules of abstinence and observance of bodily cleanliness, becoming more and more rigid. Three degrees, forming a kind of ordeal, were to be passed before a new member could be admitted to a complete participation in the fellowship of the order. At the admission the novice was adjured to observe the Eessenian mode of life, to guard and to transmit faithfully the secret doctrines, especially those referring to the mysterious name of the Deity, angelogy, and probably also the exorcism of demons. Those found unworthy were to be cast out; however, no instance of this is found recorded.

It cannot be sufficiently repeated, because the erroneous notion thereof has given rise to far spread errors, that even as the name of the three sects does not adequately convey the idea of their essence, their designation as sects is equally inappropriate for all three. The Sadducees possessed absolutely no characteristic of a religious sect, but on the contrary, every one marking a political party; they only wished in public affairs to keep themselves free from every religious rule, and only received a religious colouring from the essentially religious character of the Jewish nation. The Pharisees, properly so, were only their political opponents, but only from a religious principle, and the designation of a sect is the more unsuitable to them as they constituted the bulk of the nation. At the utmost the Essenes might be called a religious sect, because they kept aloof from all political activity; but, on the other hand, the designation is not altogether applicable, because in their origin they were not distinct from the Pharisees, and only formed, as stated before, an excess of Phariseeism, but, nevertheless, both resting on the same foundation. Nor were the Pharisees intermediaries between two extremes, but must be considered as the very substructure of the nation, from which the Sadducees differed on the one hand by their subordination of religious to political interests, and the Essenes on the other by the ascetical mode of life of enthusiasts. How little the Essenes and Sadducees could be considered as the representatives of the national sentiment is proved by the circumstance that neither party was able to produce a literature from its own midst. The literary productions of the period throughout bear a Pharisaical character. Of the Sadducees, on the other hand, only scanty literary compositions are known, precisely because their aspirations had a mundane direction; and of the Essenes only one literary production is known, by name, an "Assidean scroll" (מגלת חסידים), from which only one single sentence has been preserved, which runs thus, "If you leave it (the Law) one day, it will leave you two days."

The antagonism between Pharisees and Sadducees did not yet exist in the days of Hyrkanos. Their conflicting views on certain questions had not yet given rise to a contest; the estrangement between the two dominant parties had not yet passed over into antagonism. Hyrkanos employed both in his government, according to their abilities, the Sadducees as warriors and diplomatists in external affairs, the Pharisees as teachers of the law, judges, and officers for internal affairs. The former honoured in Hyrkanos the chief of the state and the general; the latter the pious high priest, who strictly adhered to the religious forms. Hyrkanos, indeed, strove to found the internal institutions of the state on a religious—*i.e.*, Pharisaical—basis, and these ordinances, which are traced back to him, show that he was quite penetrated by this spirit. The apex of the religious institutions was formed in the period immediately following that of Hyrkanos; a high council, which if not formed by him, must have been reorganised by one of his predecessors. It is expressly stated that Hyrkanos, according to ancient usage, appointed two high religious dignitaries, a head of the Sanhedrin (נשיא), and a president of the court of justice or deputy president (אב בית דין). Between the Sanhedrial chiefs, Yose ben Yoeser and Yose ben Yochanan, of the pre-Asmonean period, after whose death the schools ceased their activity and the chiefs appointed by Hyrkanos, there must have been a gap of at least 30 years; within this period there, according to our authorities, existed no complete Sanhedrial administration. At what period the practice was introduced to place, as it were, two presidents at the head of the high council, the *nassy* (נשיא) being primate, is not yet ascertained. It is possible that the two chiefs of the returning exiles, the Davidian prince Zerubabel and his priestly colleague, Joshua ben Yozadak, and subsequently Ezra, father of the scribes, and Nehemiah, his associate, acting as lieutenant, served to their successors as models. The two presidents placed by Hyrkanos at the head of the high council undoubtedly were Joshua ben Perachia and Nitai, from Arbela, of whom nothing further is known than two mottoes, which, however, throw no light on the events of the time. Yoshua's motto was "Seek thee a teacher, acquire thee a friend, and in judging a person assume his innocence." Natai's rule of life, on the other hand, ran thus, "Avoid a bad neighbour, join not sinners, and never dismiss the idea of a future retribution." Thus much may be inferred from these short sentences, that Nitai's view of life was more gloomy than that of his Pharisee colleague. The appointment of Sanhedrial presidents naturally presupposes the existence of the Sanhedrial body, which, therefore, at the latest must have received its complete reorganisation in the time of Hyrkanos. It existed under the style and title of the Great Synhedrian (סנהדרין הגדולה), and was composed of 71 members, the presidents not included. Their number was considered as significant and suggestive.

The functions of the great Sanhedrin were various, and when at its culminating point must have been of considerable importance. With criminal proceedings it had nothing whatever to do; for these there were courts of law in every large city (little Sanhedrin) composed of 23 members, who, as it seems, were either elected or confirmed in their office by the high council. The high Sanhedrial council was the legal organ of Judaism, the interpreter of the law, which discussed general religious matters, promulgated ordinances, and was even permitted to draw political interests within its sphere. Only with its approbation was it lawful to undertake wars of conquest, to enlarge the area of the city or that of the temple, in as far as the enlargement might claim a sacred character. Thus a portion of the suburbs of Bezetha (marshy place) was by a resolution of the Sanhedrin added to Jerusalem when the increasing population of the capital required its extension; the new town, Bezetha, was mostly inhabited by artizans, workers in metal, and wool weavers. The great Sanhedrin was even authorised to summon the high priest and the king himself before its tribunal, and occasionally made use of this authority until royalty limited its power. It was part of its regular functions to watch over the purity of families on account of the marriages of the priests. For this purpose genealogical tables (ספר יוחסין) existed, kept by trustworthy persons, confirmed by the High Council. From Egypt, Babylonia, and all places in which the Jews lived dispersed, genealogical tables, with the names of the ancestors and descendants properly authenticated, were forwarded to the High Council and submitted for confirmation. Families, jealous for their honour, did not contract alliances with persons of whom it could not be proved that they were the offspring of an unsullied marriage. With these genealogical tables were generally connected the most important family events, especially when they were of historical interest, and they therefore were regarded as historical sources. The computation of the calendar, especially the harmonisation of the solar with the lunar year, by intercalation, was undoubtedly likewise one of the functions of the Great Sanhedrin; however, at a subsequent period, the practice was adopted that the president should appoint a committee of three or more members.

(To be continued.)

THE JEW.—Shakspeare but followed the lofty impulse of his nature in holding up to execration that unquenchable lust of lucre which marks the race, although he does not show that this passion was but the effect of that persecution which, by thrusting the Jew out of every honorable pursuit, and thus cutting off his nature from every sympathy with the world around, sharpened and edged the keen corners of his brain for the only pursuit left him. It is true that money changers, once spit on in the Ghetto, are now hugged in the palace. But we fear that it is not so much that the prejudice against the Jews has ceased, but that the love of money has increased; not that the Jews have become as Christians, but that the Christians have become as Jews. But if Shakspeare was just in this respect, he was not so in the picture he has drawn of the Jew's craving for revenge, and in the contempt with which he is treated by his daughter. Revenge is not a characteristic of the Jew. He is subject to sudden storms of passion, as in Shylock's scene with Tubul, but that intellect which always stands sentinel over the Hebrew soon subdues the gust. Jews also shrink from physical contests. Their disposition is to triumph by intellect rather than by violence. It was this trial, more than any other, which rendered them in the Middle ages so repulsive to the masses, who were all of the Morrissey and muscular Christianity school. The contempt of a daughter for her parent is equally uncharacteristic of the Jew. The Jews are universally admired for the affections which adorn their domestic life. The more they have been pushed from the society of the family of man, the greater the intensity with which they have clung to the love of their own family. No one can ever have visited the houses of the Jews without having been struck by the glowing affection with which the daughter greets the father as he returns from the day's campaign, and without observing how those small restless eyes, that sparkle and gleam like snakes in search of prey, shine out a softened loving lustre as they fall upon the face of Rebecca, or Jessica, or Sarah, and how he stands no longer with crooked back, but erect and commanding, as he blesses his household with an exultation as vehement as the prejudices which during the day have galled and fretted his nature. To do justice to the grandeur of the Jewish race, and to brand with infamy its infirmities, it is not enough to produce a repulsive delineation of the latter. It would be only just to give expression to the former, and to exhibit the superiority of intellect which has survived all persecutions, and which, soaring above the prejudice of the hour, has filled us with reluctant admiration on finding how many of the great events which mark the progress of age, or minister to its improvement, or elevate its tastes, may be traced to the wonderful workings of the soul of the Hebrew, and the supremacy of that spiritual nature, which gave to mankind its noblest religion, its noblest laws, and some of its noblest poetry and music.—*American Paper.*

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* It is understood already that there is to be no school on Saturdays and Sundays.

DR. LOEWE'S EDUCATIONAL ESTABLISHMENT for YOUNG GENTLEMEN,

46 and 48, BUCKINGHAM PLACE, BRIGHTON.

Parents intending to place their sons under the tuition of Dr. Loewe are requested to communicate with him immediately, as he purposes leaving England for the Continent during the approaching Vacation.

The School will Re-open for the Summer Semester on TUESDAY, the 17th of APRIL.

EDUCATION.

DR. S. KAYSERLING is again prepared to take charge of TWO YOUNG GENTLEMEN in his establishment at Hanover. References are kindly permitted to the Rev. Chief Rabbi; Rev. S. E. Meyer, Hanover; R. S. Heilbut, Esq., 37, Mecklenburg-square; E. Mosely, Esq., 9, Grosvenor-street, London. Every information will be willingly forwarded by Dr. S. Kayserling, 1, Rosen Strasse. Hanover.

LADIES' BOARDING SCHOOL.

MRS. ESSINGER receives a select number of Young Ladies to Educate on the plan of private home tuition. Terms—Forty guineas per annum, Hebrew and French inclusive. German, Italian, Drawing, Music, Singing, Dancing and Calesthenics, on the usual terms. Resident French Governess.

Shrubbery Villas, Lower Edmonton.

Preliminary Advertisement.

MISS MYERS having taken a house in the Portsdown-road, Maida Hill, W., intends opening a LADIES' COLLEGE immediately after the Passover Holydays. The course of study will comprehend the English language and literature, ancient and modern History, Geography, Arithmetic, Elementary Mathematics, the rudiments of the Sciences taught in object lessons, Latin, Hebrew, French, German, Italian, Instrumental and Vocal Music, Drawing, and Painting. Classes will be formed for Calisthenics and Drawing. Prospectuses, with the names of Professors, terms, &c., will be ready in a few days. Miss Myers will be happy to reply to any communication addressed to 61, Thornhill-square, Islington, N.

GRAMMAR SCHOOL, 10, SOUTH CRESCENT, BEDFORD-SQUARE, W.C.

HEAD MASTER—The Rev. GEORGE HENSLOW, M.A. F.L.S., M.C.P., (formerly Scholar and Medallist of Christ's College, Cambridge, and late Head Master of the Hampton Lucy Grammar School, Warwick).

ASSISTANT MASTER— Mr. W. B. Seymour.

French and German—Mr. Chas. Godfrey, B.A., and Mr. W. B. Seymour.

Drawing — Mr. G. Carpenter.

Drilling—Mr. E. Thompson.

Botany and Science—The Rev. G. Henslow.

Hebrew.—The Rev. G. H. has made arrangements with Mr. B. Spiers, Professor of Hebrew, to form a class for the sons of gentlemen of the Jewish persuasion who may wish to study that language.

Terms—3, 4, and 5 guineas per term, according to age, inclusive with the exception of the following:

Drawing, £1 1s. per term. Hebrew, £1 10s. per term.

There is a fixed charge for Stationery. Drilling 7s. per term.

HEBREW ACADEMY.

10, ST. MARTIN'S TERRACE,
DOVER.

THE REV. H. NEUMANN begs to acquaint his friends and the public that he is prepared to RECEIVE a (strictly) limited number of YOUNG GENTLEMEN into his academy, which is situated in the most healthy part of the town, and within five minutes' walk of the sea, and where they will enjoy all the comforts and careful tending of a home.

The domestic arrangements are under the superintendence of Mrs. Neumann.

A Resident English Master.

Pupils received from the age of six years.

N.B.—Prospectuses may be had on application at the above address. Terms moderate.

TWO YOUNG LADIES are desirous to RECEIVE a few LADY PUPILS as Boarders. The most approved system of education, acquired on the continent, will be adopted. The studies will comprise—English, in all its branches, Music, Hebrew, French, and such other European languages as may be specially required. The locality is most desirable, offering besides the advantage of great salubrity every facility for the engagement of the most eminent professors. Terms moderate. Applications to be addressed R. A., Rev. A. L. Green, 115, Gower-street, W.C.

REWARD!

W. F. THOMAS AND Co., the Patentees of SEWING MACHINES, will LIBERALLY REWARD all Persons giving them Information of the Making, Selling, or Using of any SPURIOUS or IMITATION THOMAS MACHINES;

And the Public are cautioned, that using such Machines will subject them to LEGAL PROCEEDINGS.

66, NEWGATE STREET, February, 1866.

TEETH.—MR. M. S. MAWSON, Operative and Mechanical Dentist, from New York (established in America for upwards of 30 years), respectfully informs those who require his professional services that his mode of inserting teeth is far preferable to that used at the present day, being simply four air chambers not so large as a percussion cap, obviating the preponderance of material and giving more comfort to the patient. Teeth filled with sponge-gold, gold foil, or enamelled cement, cleansed, extracted, and all operations performed with skill and ease. Children's second dentition carefully regulated, and references given.

Mr. M. will be happy to see patients at their residences, Letters addressed to his house, 21, Alfred-street, Bedford-square, W.C., will meet with immediate attention.

THE humble APPEAL of the Sunderland Hebrew Congregation showeth, that whereas, by a sudden Dispensation of Providence, the late Reader, the Rev. M. WOOLF, has been removed from our midst at the comparative early age of 31 years, leaving a widow entirely unprovided for to mourn his premature end. A Committee has been formed, and a Subscription entered into.

Donations previously announced	£121 9 3
Brighton Congregation	1 1 0
L. Lazarus, Esq., Tavistock square, London	10 0
Per Rev. I. Samuel, London.	
Samuel Monfague. Esq. London	1 1 0
Lawrence Levy, Esq., ditto	10 0
Ellis A. Franklin, Esq., ditto	10 0
Morris Cohen, Esq., ditto	5 0

The object of the Committee is to establish the widow in business.

THE WIDOW COHEN APPEAL.

THE Committee in closing the accounts beg most respectfully to return their sincere thanks to the benevolent ladies and gentlemen who have so kindly supported them. They will at an early date publish a statement in what manner the fund raised will be invested.

Donations previously announced .. £165 18 6

Since received:

Per M. S. Keysor, Esq.	
— Yates, Esq.	10 0
Tickets	10 6
Per S. Cohen.	
Benjamin Cohen, Esq., New York	£1 0 0
Per Ephraim Jacobs, Esq.	
Ephraim Jacobs, Esq.	£0 10 6
Morris Abrahams, Esq.	10 6
B. Pollock, Esq.	5 0
J. Powell, Esq., "Hat and Plough"	5 0
A. Alt, Esq.	5 0
A Few Friends	8 0
Per B. Cohen, Esq.	

W. Gwynn, Esq.	5 0
A Few Friends, Money and Tickets	13 0
Per Israel Woolf, Esq.	
A few Members of the Knights of Red Cushion	1 14 0
By Sundry Donors	2 8 0
Per H. Lazarus, Esq.	
Three Friends	8 0
Per Henry Cohen, Esq.	
John Jacobs, Esq., Finsbury-square	5 0
Messrs. Moses, Levy, and Co., Aldgate	3 3 0

Donors of 2s. 6d. each—Lewis Nathan, E. Barnett, M. Isaacs, J. Asenheim, I. Gobetz, L. Levy, M. Cobden, G. Sinclair, G. Symons, W. Davis, T. Parker, Mrs. L. Hart, S. Barnett, J. Isaacs, B. Abrahams, L. Marks, — Hartloper, Z. Solomon, S. Druiffe, P. Sutton, M. Cohen, E. Mendoza, M. Mendoza, J. Symons, D. Lazarus, H. Hart, I. Reece, M. Moses, J. Barnett, Z. Isaacs, J. Hart, L. Levy, M. Barnett, B. Lazarus, I. Goldhill.

E. AND H. LUMLEY, LAND AGENTS and AUCTIONEERS.—City Offices, 67, Chancery Lane. West End Offices—31, St. James's-street, Piccadilly.

Preliminary Notice.

HERTFORDSHIRE.—The charming and well known RESIDENTIAL ESTATE, distinguished as "CHESHUNT COTTAGE," once the favorite resort of royalty, standing in singularly beautiful grounds of considerable celebrity in the botanical world, on account of the many magnificent and rare ornamental shrubs and trees which they contain, together with some park-like enclosure of rich meadow land, the whole containing about 32 acres, and conveniently placed within 14 miles of town, and half a mile from the Cheshunt Railway Station.

MESSRS. E. & H. LUMLEY are favored with instructions to SELL by public AUCTION, in the ensuing spring, unless previously disposed of by private contract, the above truly valuable and attractive property. Detailed printed particulars and plans will shortly be ready, and may be obtained of the Auctioneers, Messrs. E. & H. Lumley, of 67, Chancery-lane, and 31, St. James's-street, Piccadilly, London.

Preliminary Notice.

Important and valuable Freehold Estates and Country Residences, presenting most eligible opportunities for Investment or Occupation.

MESSRS. E. & H LUMLEY are favored with instructions to submit to competition, during the ensuing spring and summer, several very valuable and attractive properties, in the counties of Essex, Berks, Bucks, Surrey, Sussex, Warwick, Worcester, Northampton, and Devon. Detailed announcements are from want of space unavoidably omitted from this month's Register, but will duly appear in the February number. Auction and Estate Offices, 67, Chancery-lane, and 31, St. James's-street, Piccadilly, London.

BERKSHIRE, half a mile from the Taplow Station of the Great Western Railway, and a short distance from the Thames.—To be LET, unfurnished, or Sold, a substantial, modern built, detached VILLA RESIDENCE, standing in about two acres of grounds, and containing 10 bed chambers, bath room, drawing and dining rooms, and offices. Terms and full particulars of Messrs. E. and H. Lumley, auctioneers and land agents, 31, St. James's-street, Piccadilly, London. (5,516.)

FASHIONABLE LODGING-HOUSE, at the west end.—Messrs. E. and H. Lumley have for DISPOSAL, the LEASE, Goodwill, and Furniture of a first-class LODGING-HOUSE, in one of the most fashionable positions at the west end of town. Price 1,200 guineas. Full particulars may be obtained of Messrs. E. and H. Lumley, auctioneers and land agents, 31, St. James's-street, Piccadilly, London.

PICCADILLY.—To be SOLD, the GROUND LEASE of a first-class RESIDENCE, overlooking the Green-park, and in every way fit for the immediate reception of a family. Terms and full particulars of the agents, Messrs. E. and H. Lumley, No. 31, St. James's-street, Piccadilly. (5,063.)

ST. JAMES's-STREET, Piccadilly.——Excellent BUSINESS PREMISES to be LET on LEASE. Good frontage and commanding exterior, and, if required, a depth of nearly 90 feet. Terms and full particulars of Messrs. E. and H. Lumley, 31, St. James's-street, Piccadilly.

Crystal Palace.—Four Freehold Houses of the annual value of £240 per annum.

MESSRS. E. and H. LUMLEY will SELL by AUCTION at Garraway's, at their March Sale, FOUR CAPITAL FREEHOLD HOUSES, with gardens, Nos. 5, 6, 7, and 8, Palace-road, Anerley, close to the Crystal Palace, and alike desirable as investments or for occupations. Particulars and conditions of sale at the Auction offices, 67, Chancery-lane, and 31, St. James's-street.

LUMLEY'S REGISTER of LANDED PROPERTY Freehold Estates, Mansions, and Farms, Town Houses, and Country Residences, is published every month, and may be had gratis on application at the Auction Offices, Chancery-lane, and 31, St. James's-street, Piccadilly.

MONTAGUE JACOBS and Co., Importers, Exporters, and Manufacturers of CIGARS, 66, Great Prescott-street, Goodman's fields, E., having rebuilt their premises, which were lately destroyed by fire, will now carry on business at the above address, as heretofore.

15, HARP-LANE, GREAT TOWER-STREET, E.C.

FELIX MOYSE, WINE, COGNAC and LIQUEUR importer, has the pleasure to inform his customers that he has just received a very good choice of old French Madeira, כשר. These wines have been imported with a certificate of the Chief Rabbi of Marseilles. Super or Orleans vinegar.

כשר WINES.

IMPORTED direct from the Midi and Cote d'or, particularly the Muscat Lunel and Muscat Frontignac which has 42 degree spirit proof according to the test of the Customs Laboratory; also fine Burgundy, &c., at L. JAMESON, 55 Mansell-street, Minories, E.

N.B.—Country orders promptly executed.

BOUQUETS for BALLS and WEDDINGS,
S. P. JAFFA and CO.,
FRUIT GROWERS AND FLORISTS,
BURY NURSERY, Lower Edmonton; and Edmonton House Upper Edmonton.

For Bouquets at a short notice, address S. P. J. and Co., care of Mrs. Bennett, Central Avenue, Covent Garden.

ZETLAND HALL, 38, MANSELL STREET, GOODMAN'S FIELDS, capable of holding 300 persons.—Mr E. ZUESMAN begs to inform his friends and the public in general that the above spacious and magnificent Hall, which has been under thorough repair, is OPEN for WEDDINGS, Parties, Meetings, &c., on reasonable terms.

N.B.—Suppers, &c., supplied on shortest notice.

Newcastle-on-Tyne, Jan. 24, 1866.

J. WOOLF, in returning thanks to his friends and commercial gentlemen for past favours, begs to inform them that he has REMOVED to more commodious premises, situated No. 1, Hardcastle-court, five minutes' walk from the Central Station.—Terms 4s. 6d. a day.

VACANCIES for TWO respectable YOUTHS, at Messrs. SILVERSTON and LEZARD, Manufacturing Jewellers and Goldsmiths, 166, Euston-road.—Premiums required.

MORNING or OCCASIONAL GOVERNESS.—A Lady much experienced in tuition seeks a RE-ENGAGEMENT. Her course of instruction comprises English (in all its usual branches), Hebrew, French, Music, Drawing, and Painting. Address B.B., Jack's, Post Office, Euston road, N.W.

WANTED a respectable PERSON of the Jewish persuasion to ASSIST a LADY in her domestic duties, and to attend to the children, youngest five years old. Must be thoroughly domesticated. Age not to exceed 40. Apply by letter, in the first instance, to 148, Adelaide-road, Haverstock Hill.

WANTED, by a young woman of the Jewish persuasion, a SITUATION in a Gentleman's family, where she could make herself generally useful, and to assist in Cooking. Good references. Address Mrs. Jacobs, 65, Capsall-street, St. John's road, Hoxton.

WANTED, immediately, for the Country, a respectable Jewish young woman, age from 20 to 25. Must be a good plain Cook, and assist in light house work. Apply to Mrs. Benjamin, 12 and 13, Dudley-street, Wolverhampton.

APARTMENTS, with or without partial board.—A Gentleman can be accommodated with the above in the house of a respectable Jewish family, where the comforts of a home can be ensured. Terms moderate. Address L. M. N., Jewish Chronicle Office, Castle-street, Houndsditch.

MRS. S. SILVER and SON, COOKS and CONFECTIONERS, No. 39, Middlesex-street, Aldgate.—All kinds of French, Italian, and German Pastry and Confectionery, Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mrs. S. and Son have served the entertainments. All kinds of Confectionery and Cakes manufactured on Mrs. Silver and Son's own premises, none to equal them.

N.B.—No connection with the shop in Gravel-lane

MR. J. MYERS, ORNAMENTAL COOK and CONFECTIONER (late L. Myers and Son), 4, KING-STREET, ALDGATE, begs most respectfully to inform the public generally that he is now in a position to provide Wedding Dinners and Dejeuners in the most fashionable style at the moderate charge of 12s. 6d. per head, including dessert, and the use of China, glass, plate, table linen, and attendance. J. M. begs to assure the public that he will always strive to give all those that favour him with their kind patronage the utmost satisfaction.

J. M. had the honour of supplying the banquet at the Mansion House on Wednesday, the 10th January, on the occasion of the Jewish deputation waiting on the Right Honourable the Lord Mayor, which gave great satisfaction.

All kinds of French, Swiss, and Italian Pastry sent out to order at the shortest notice.

DANCING.—PROFESSOR HENRY DACUNHA (with Ladies assistants) TEACHES all the new and fashionable DANCES in a very short period to any one without the slightest previous knowledge. Evening classes every Monday and Thursday, from eight to eleven. Six private lessons one guinea. Schools and families attended. Address 23a, Red Lion-square, Holborn.

RADLEY'S HOTEL and TAVERN, First Class, opposite the Ludgate Station of the London, Chatham, and Dover Railway, Blackfriars. The Tavern has been entirely redecorated and a new orchestra constructed in the Ball Room, and now forms the most complete suite of Rooms for Weddings, Charitable Dinners, Meetings, &c. The Hotel (being most centrally situated) combines comfort with economy, superior to most Hotels of its class. N.B. A Jewish Cook employed.

JOHN HART, Sole Proprietor.

MRS. ATRUTEL'S (late Miss E. Benzaquen)
PRIVATE BOARDING HOUSE,
10, SOUTH STREET, FINSBURY SQUARE.

Board and Residence upon moderate terms. Vacancies for two or three Resident Boarders.

15, MONTAGUE-PLACE, RUSSELL-SQUARE, W.C.

MISS BENZAQUEN'S PRIVATE BOARDING ESTABLISHMENT.

Weddings and Private Dinner Parties.
Vacancies for a few Resident Boarder
Drawing-room Apartments to Let.
Table d'Hôte at six o'clock.

No. 33, MONTAGUE PLACE, RUSSELL SQUARE.

THE MISSES ALEXANDER (late of 10, Bedford-street) Strand, beg to inform their friend that they have Vacancies for a few permanent Boarders: also board and residence at 33, King-street Covent-garden.

APARTMENTS.—Vacancy for a FEW BOARDERS, with whole or partial board, to be had in a house situated in the best part of Bayswater. The house, which is large and airy, has a bath-room with every accommodation, and only 10 minntes' walk from the synagogue. A drawing-room floor with extra bedrooms can be had if required. Apply to A. D., 52, Burlington-road, St. Stephen's-square, Bayswater.

PARIS.—PRIVATE BOARD and RESIDENCE in the most central and fashionable quarter of the city, within five minutes' walk of the Louvre, Tuilleries, and principal Theatres. Miss Lyon, 9, Rue de Grammont, Boulevard des Italiens.

J. DEFRIES and SONS' TEMPORARY SHOW ROOMS 16 and 17, COMMERCIAL-STREET, WHITECHAPEL Five minutes' walk from their LATE ESTABLISHMENT, 147 HOUNDSDITCH.

ASTRA, PETROLEUM, and KEROSINE LAMPS on SHOW (New Designs).

ASTRA (Patent) LAMP, for MINERAL OIL

J. DEFRIES and SONS beg to call the special attention of Merchants and the Trade to their

NEW PATENT ASTRA BURNER,
With Circular Wick,

Which for simplicity of construction, great brilliancy of light, perfect combustion, and its entire freedom from heat, surpasses everything that has yet been introduced.

CRYSTAL and BRONZED CHANDELIERS, New Designs, for the Dining and Drawing-room, either for Gas or Candle.

J. DEFRIES and SONS, 16 and 17, COMMERCIAL STREET.

GLASS, CHINA, EARTHENWARE, and CHANDELIER SHOW ROOMS.

TAVERN and HOTEL GLASS, Newest Patterns, Correct Measure.

J. DEFRIES and SONS, 16 and 17, COMMERCIAL STREET.

ALEXANDRA DINNER SERVICES, for 12 Pesons, £1 18s. 6d.

J. DEFRIES and SONS, 16 and 17, COMMERCIAL STREET.

TABLE GLASS, CHINA, and EARTHENWARE, CLUB MESS, and FURNISHING ORDERS for the above GOODS promptly executed.

J. DEFRIES and SONS supply Designs and Pattern Books Free.

Works:—LONDON and BIRMINGHAM.

CONSTANTINOPLE.— LIBERALISM.— The Sultan has resolved that in future the rabbis, the Roman Catholic prelates, and the Greek bishops shall have seats in the courts of law beside the kadis and muftis. The Porte will soon be held up as a pattern of liberalism to many a Christian country.—*Israelit.*

SYDNEY.—RELIGIOUS EQUALITY.—The following motion was carried in the Legislative Assembly by a considerable majority. We copy it from the "Freeman's Journal.": "Mr. Buchanan rose to move. 'That, in the opinion of this House, the Despatch of the late Duke of Newcastle, which commands that the clergy of the Church of England shall take precedence of all other clergy on public occasions, is an evasion of the principle of religious equality, and should not be tolerated in this country. That the above resolution be embodied in an address to the Governor, with a request that his Excellency would be pleased te submit the same to the Principal Secretary of State for the Colonies, for presentation to her Majesty.' "

London: Printed and Published by MOSS VALENTINE, for the Proprietor, at his office, 11, Castle-street, Houndsditch, E.C., in the Parish of Aldgate, in the City of London. Friday, Feb. 9, 1866

Collector.—MR. JACOB ROXAS.